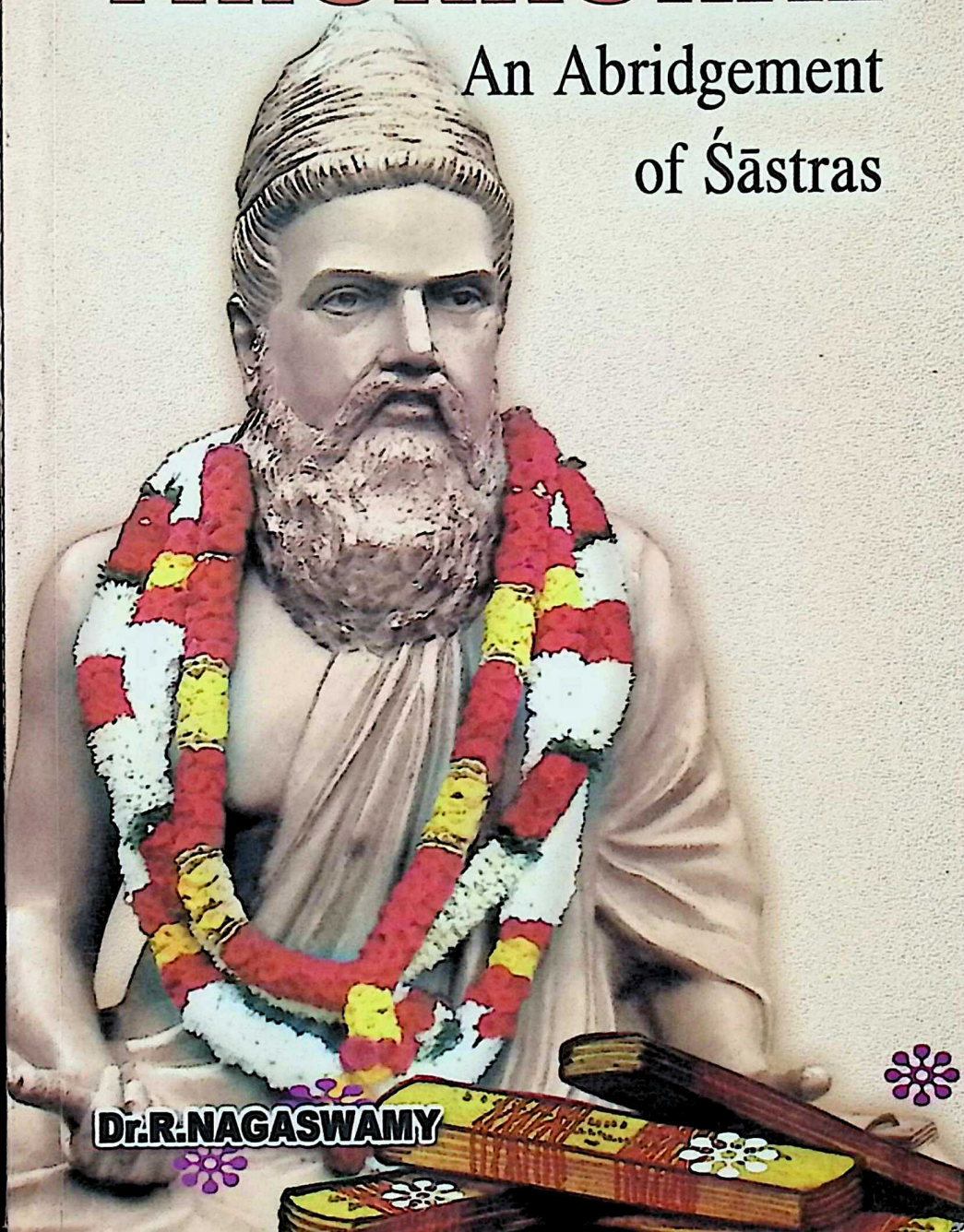
Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

TIRUKKURAL

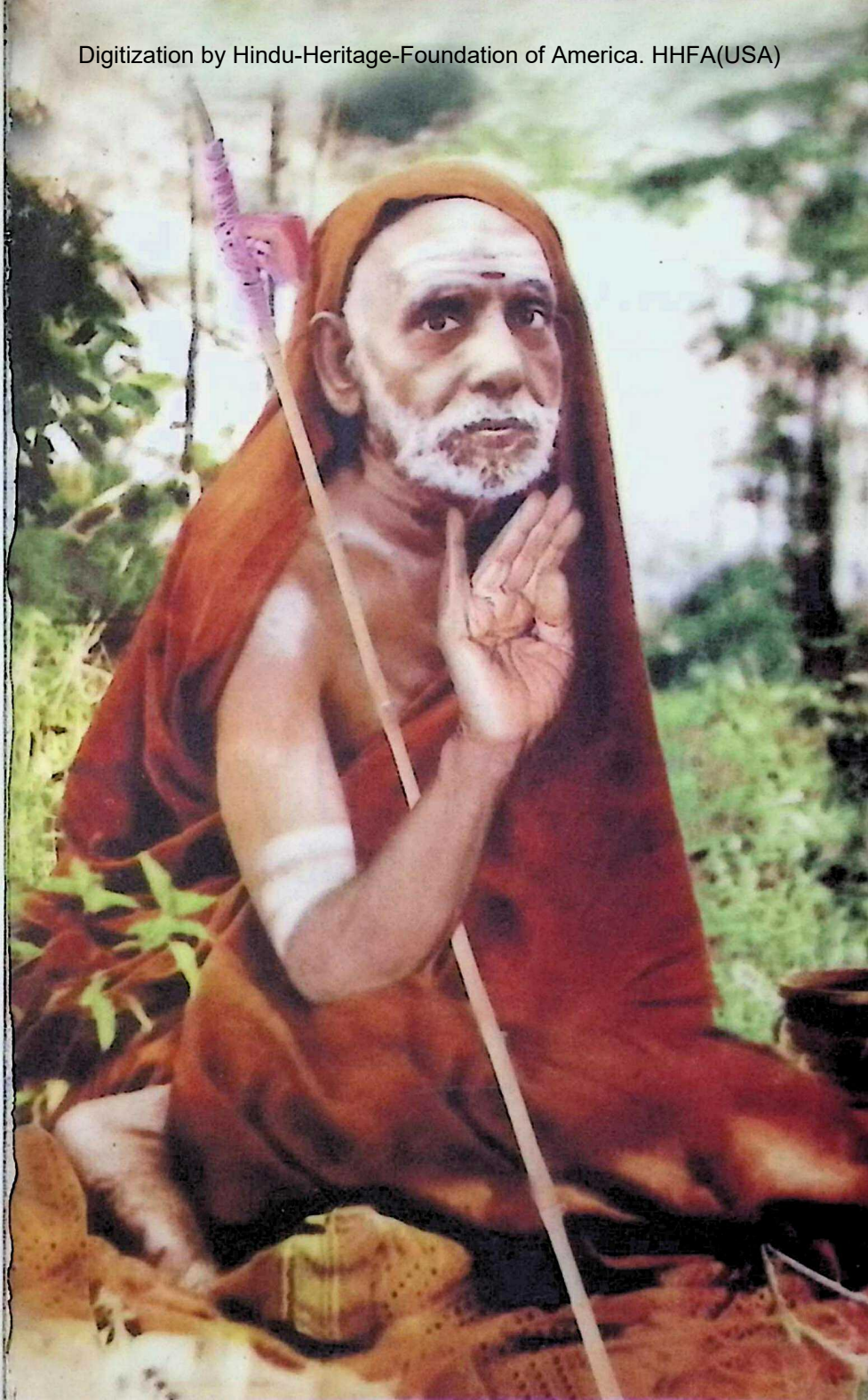
An Abridgement of Śāstras



Dr.R.NAGASWAMY

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)



Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

C.S.S.

TIRUKKURAL

AN ABRIDGEMENT OF SASTRAS

Dr.R.Nagaswamy

With best wishes
Dr. T. Governor
G.P. Srinivasan
11.1.18.

Tamil Arts Academy

&

GIRI

GIRI TRADING AGENCY PRIVATE LIMITED

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

TIRUKKURAL
(An Abridgement of Sastras)

(English)
ISBN : 978-81-7950-787-2

1st Edition : December 2017
Pages 248 | Demy | N.S. Maplitho | 1000 Copies

Published by : GIRI TRADING AGENCY PRIVATE LIMITED

© Publisher | All rights reserved.

Regd. Office : Modi Niwas, Opp.Post Office, Matunga, Mumbai - 19. ✆ (022) 2412 1344
Admn. Office : No.372/1, Mangadu Pattur Koot Road, Mangadu, Chennai - 600 122.
✆ +91 44 66 93 93 93 (Multiple Lines), +91 44 2679 3190, 3100
www.giri.in ✉ sales@giri.in

SHOWROOMS : MUMBAI - CHENNAI - KANCHIPURAM - COIMBATORE - MADURAI - TRICHY
PUDUCHERRY - SECUNDERABAD - BENGALURU -NEW DELHI

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

CONTENTS

Preface 6

1. Dharma Śāstras 13

2. Tirukuraḷ Overview 20

3. Introduction 38

Volume - I

4. ARATTUPPĀL

Part I - BRAHMACHARI VRATAM

4.1.1. Aksharābhyāsa (Kadavul vāzhttu- analysis) 45

4.1.2. Bhiksa Vandanam (Vancirappu) 62

4.1.3. Olukam - Nittar Perumai 71

4.1.4. Dharmadesa - Aran Valiyuruttal
Emphasizin the Role of Dharma 81

PART II - GṚHASTA VRATAM

4.2.1. Illaram 87

PART III - SANYĀSA - (THURAVU IYAL)

4.3.1. Tāpasa (Thavam) 97

4.3.2. Sanyāsa (Thuravu) 97

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

PART IV - ŪZH

4.4.1. Vighnam Ūzh (Fate) 98

Volume - II

5. Porutppal

5.1 Introduction (R. Nagaswamy) 99

5.2. Porutppāl a study by V.R.R. Dikshitar 106

5.3. Sources of Information 108

5.4. The Age Of Tiruvaḷḷuvar 115

5.5. The Religion of Vaḷḷuvar 119

5.6. Arattuppāl 124

5.7. Porutppāl 136

5.8. Studies in Tamil Literature 140

5.9. Kamattuppāl 165

Volume - III

6. KAMATTUPPAL

6.1. Introduction (R. Nagaswamy) 166

6.2. U.Ve Swaminatha Aiyyar (U.Ve.Sa)
Nātaka Valakku 170

6.3. Mu. Varadarasan 176

6.4. Nātaka Valakku 179

6.5. Kāmattupāl Uraikottu 183

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

7. Putra prapti
Comparative Study of Tirukkuṟaḷ and other Sanskrit Sources 185

8. Alleged coin of Tiruvaḷḷuvar 191

9. Dhamma pada
Brāhmaṇa Vaggo-The Brahmin 192

10. Jaina Origin of Tirukkuṟaḷ 203

11. Suniti Kusumamala- Chakrapani Aiyyar 205

12. Lazzarus

12.1. Rev. Lazzarus on Tirukkuṟaḷ (1885) 206

12.2. Life of Tiruvaḷḷuvar as given by Rev. Lazzarus 208

13. G.U. POPE

13.1. Colonial Attempt to Christinaise Tirukkuṟaḷ 211

13.2. A Refutation of Pope 220

14. Kapilar 232

15. David Shulman on Vaḷḷuvar 235

16. Conclusion 238

17. Bibliography 246

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

PREFACE

Tirukkuṛaḷ, by Sage Thiruvaḷḷuvar is studied from a new revolutionary angle, citing extensively, from Sanskrit *Dharma śāstras, Artha śāstra. Nātya śāstra* and *Kāma śāstra* as a derivative book of Hindu Vedic tradition. Vaḷḷuvar writes his work on fundamental basis of Hindu thoughts like four *purushārthas- Dharma, Artha, Kāma,* and *mokṣa*. The first three are called *Trivarga* as one unit and his text divided, as *Aram, Porul and Kāmam.*

Vaḷḷuvar has based his text on the four Varnā system as *Brāhmaṇa, Kṣatriyas, Vaisya* and *Sūdra (Antanan, Arasan, Vanikan* and *Velālan)* whose life style and discipline he writes in many Kuṛaḷs. He writes on the four fold *Āśramas* as *Brahmacāri, Gṛhasta,* Vānaprasta and *Sanyāsin* in the first volume *Arattuppāl.* He writes on the *tarpanas* to Deva, Rishi, Pitṛs. He also writes about the regular performance of *Pañca-mahāyajñas,* to Devas, Rishis, Pitṛs, Atithi, and Bhūta Yajñas.

Vaḷḷuvar follows the *Dharma śāstras* not only as a subject but also their sequence. He speaks of *Deva pūja (pūcanai)* which means temple worship. He speaks of great learning and impartiality of Brāhmanās holding them in highest esteem.

Two verses in *Porutpāl* makes explicit mention that the Vedic text of the *Brāhmaṇas* (Antanar nūl) and *Dharma śāstras* (Aratirkum) were the main stay of ancient Tamil Kingship and it was the duty of Kings to uphold their path *("antanar nūlukum aratirkum adhiyai ninrathu mannavan kol. payan kundrum*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Aruthozhilor nūl marapar kavalan kāvān enin") the primary duty of the king is to execute as per Vedic dharma, a verse in the *Puranānuru* anthology makes it clear that the King ought to use the *DharmaŚāstra* as his Sengol - *Aram Purinthanna Sengolātthu murai. Puranānūru-35*

When he speaks of the king he immediately recalls the *Dharma śāstras* and the king as embodiment of all virtues, compassion and stubbornness in transactions, that follows Manu's description of *Raja dharma.* His descriptions of *Amaiccar* (minister) he reminds us of several ministers mentioned in copperplate grants of Cholas, Cheras, Pandyas, Pallavas and Nayak rulers.

These are sufficient enough to show that we are dealing with a text of All India character, with only the language being Tamil, it does not require elaborate arguments to prove its sources.

In this book it is shown that the Arattupāl is mainly divided into four parts showing individual's progress in four stages of *Brahmacāri. Gṛhasta, Vānaprasta* and *Sanyāsa.* Following the *Varnaśrama dharma,* the first four chapters begin with teaching of *Akṣara* and ending with emphasizing *dharma* as given in *Taittirīya Upanishad* and the *Dharma śāstras.*

The second is house holder's life, begetting children, performing rites like *Deva, Risi Pitṛ tarpana* and *Pañca- Maha Yajñas.* The third is *Turavu* under which *Tapas* and *Turavu* are detailed. For many of the Kuṟaḷs, corresponding to Sanskrit sources

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

are given. The translations are inadequate are shown by citing of Lazzarus, Pope, VRR Dikshitar, others and also that of Parimel Alagar for comparison. It is not the intention to translate 1330 verses but just to show through examples how these are derived from Sanskrit sources.

Porutpal details collective life and safety of life. They deal with *Rāja dharma*, Kings qualities, abilities, royal adminstration, judiciary, Punishment & economic activities. In this respect this Book details, what is given in *Dharma śāstras* and *Artha śāstra*. This has been very competently treated by VRR.Dikshitar and so his essay is given in full with citations and author's additions.

The *Kāmattuppāl* deals with conjugal love mainly divided into *Kalavu* and *Karpu*. In this section Vaḷḷuvar has drawn from *Nātya śāstra* and Kāmasutras of Vatsyāyana. The famous Tamil scholars Dr. U.Ve. Swaminatha Iyer, T.P. Meenakshi Sundaram and Dr.Mu.Varadarajan has called Kāmattupāl as Nātaka Valakku. Note on Dr. U.Ve. Swaminatha Iyer on Nātaka Vazakhu in his book Kurunthogai is given at the end. English version of the Mu.Va's Tamil article is also given.

Thus we find all these three Books are derived from Sanskrit Śāstra literature which in turn are concepts of Vedas. This study changes completely the perspective of the reader of *Tirukkuṟaḷ*.

There is a Kuṟaḷ which -

அறவாழி அந்தணன் தாள்சேர்ந்தார்க் கல்லால்
பிறவாழி நீந்தல் அரிது.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

It means that unless one takes refuge in the feet of the *Antanan*, who wields the chakra, it is difficult to get over the birth. Here, it may be interpreted that the lotus feet of Vishnu who wields the protective Chakra, it may also be interpreted as unless one takes refuge in the feet of the *Brāhmaṇa* men who hold the chakra of dharma, it is difficult to cross the world, as the word, *Antanan* stands for a *Brāhmin.*

There is a text in Prakrit language named *Dhammapada*, containing the teachings of Lord Buddha. It contains Buddha's direct teachings in several chapters considered the most sacred sayings of Buddha. This deals with the life style of followers of Buddhism in the Dharmic path also called *Dhammapada.* The last two chapters of this book are the culmination of teachings of Buddha. The last but one, deals with Bhiggus i.e. the Bhikṣus, who are praised for following dharmic path. The last one, the finale of Buddha's teaching is called *"BhammanaVaggo"* or *"BrāhmaṇaVarga"*. In this chapter, Buddha holds *Brāhmaṇas* as the noblest of men, with impartiality, highest integrity and simplicity. It is clear that in Buddha's view, *Brāhmaṇas* are the highest stage even higher than the Bhikṣus because they symbolize the achievements of all teachings.

After India's independence, a most irrational vituperative attack was let lose by the ruling clans against *Brāhmins*; they were portrayed almost as villains. The most unparlimentary abuses were let loose especially in Tamil Nadu. Any civilized man would be ashamed even to hear. Along with it, they were attacked for

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

this language. In order to see the absurdity of this movement, one may listen to the voice of Lord Buddha who held the text *Dhammapada*, so that the reader himself may see what Buddha has to say. The original text of the chapter *BrahmanoVargo* is given here with English translation by Dr.S.Radhakrishnan. Those who preach *Tirukkuṟaḷ*, at the top of their voice, they act diametrically opposite of his teachings.

The *Tirukkuṟaḷ* had many translations. There is one; which deserves special attention. Shri. Chakrapani Iyer has translated the whole of *Tirukkuṟaḷ*, into Sanskrit. He was a close relative of the great Tamil scholar Dr.U.Ve. Swaminatha Iyer. Chakrapani Iyer's daughter was married to Swaminatha Iyer's son. Chakrapani Iyer's translation, was not published in his life time. The manuscript was lying unpublished. I managed to have it published under Dr.U.Ve. Swaminatha Iyer's Centenary Library in the year 1983. Swaminatha Iyer's contribution to Tamil and Chakrapani Iyer contribution to Sanskrit is a rare combination in Tamil Nadu. It is befitting that work, *Tirukkuṟaḷ* in Sanskrit is a combination of Sanskrit Śāstras and the Tamil.

Chakrapani Iyer's translation is lucid, well written and provides an insight into *Tirukkuṟaḷ* through the language of Sanskrit.In this book, the first chapter of *Tirukkuṟaḷ* as translated into Sanskrit by Chakrapani Iyer is given for the reader to have a feel of the language.

I have added an appendix by My disciple Dr.Rama Devi Sekhar, a comparative study of the chapter on *"Putra Prapti"* in

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Kuṟaḷ with the subject in *Dharma śāstra*. Hope this study will be followed by other similar studies.

I have added the relevant writings of Rev. Lazzarus, G.U.Pope and the recent response of Dr. David Shulman for the benefit of readers. G.U.Pope assigns Vaḷḷuvar to 9th-10th Century AD, which exhibits his ignorance of chronology, as his knowledge of Hindu faith. The reader may see that Pope considers Vaḷḷuvar a Christian and his *Tirukkuṟaḷ* is influenced by biblical teaching turns out to be absurd as he himself says, it is his imaginary version. Some of the Tamils who have not studied what he has written hold now Pope's fictious writing as history. I have pointed out in this analysis the utter false history, but also shown in his critical analysis, that Pope's writing is distorted.

However it becomes necessary to show what is obvious but has been so distorted through colonial invasion not only on the rule but on, ethos and culture of the 4000 years of history. The trend started with some sectarian Christian missionaries who injected like venom as is the case of G.U.Pope, who admittedly created a fanciful literature in the 19th century. Curiously in the name of rationalism most irrational theories have been thrusted by brutal power of propaganda.

Finally, I would like to say that all the *Dharma śāstras* are derivative works, as all of them were compiled by sages from Vedic literature, mainly from the Upanishads and other contemporary Śāstras. Such great works of Manu, Yājñavalkya, Gautama, Āpastamba, Bodhāyana, Parāśara, Vasiṣta and others were derivative compilation as declared in those text themselves.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Similarly, the *Tirukkuṟaḷ* is a *Dharma śāstra*, compiled in Tamil language for the use of Tamil knowing people and thus is a derivative - *'Vazhinūl'*, and that Vaḷḷuvar is a Maharishi like Yājñavalkya, Bodhāyana, Gautama and Āpastamba. Vaḷḷuvar is the first and foremost to bring down the Vedic dharma system to the Tamils with absolute authority. It emerges that Vaḷḷuvar's *Tirukkuṟaḷ* is the *Vedic dharma marga* rendered easy for the Tamils.

Those who are not well versed in Tamil and who have a great desire to study *Tirukkuṟaḷ*, need not worry. If you read what is in your *Dharma śāstra* in your own language or in Sanskrit, you have read the Tamil *Tirukkuṟaḷ* as it contains the same concepts.

I place my greatful thanks to HH Vijayendra Sarasvati Swamigal for releasing this book.

I am thankful to Mr. P.R. Muralidharan and my disciple Dr. Smt. Rama Devi Sekhar for patiently typing this text and correcting proofs. My son, Mohan Nagaswamy at Miami, USA, provided me with many references and at times comparative insight with great affection. To him my blessings.

I am glad M/s.Giri Trading, Chennai, who have specialized in religious works, have come forward to jointly publish this work with Tamil Arts Academy.

I hope this work furnishes enough material to stimulate further study.

Dr. R.NAGASWAMY
CHENNAI

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

1. DHARMA ŚĀSTRAS

Manu has mentioned the country between the Eastern ocean and the Western ocean was called Arya desa and this could refer only to Tamil Nadu, Andhra and Karnataka (and also Kerala).

After his preliminary description of explanations and Samskāras he gives the following subjects as the content of his text.

1. Brahmacarya
2. Upacāram
3. Snānam
4. Desādigamanam
5. Vivāha lakṣaṇam
6. Vṛitti lakṣaṇam (Professional approval)
7. Snātakasya vṛatam (Householder's observances)
8. Saucam (Purity)
9. Śuddhi (Cleanliness)
10. Stridharma
11. Tapas (Recluse)
12. Sanyāsa (Ascetism)

It may be seen the major components of this first part are studentship, householder, recluse *(Vānaprasta)* and ascetics *(Sanyāsa)* which are applicable to individual life style as given by

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Manu. Vaḷḷuvar follows exactly the same sequence in his Aratuppāl which is called dharma chapter. The first four chapters of *Aratuppāl* deal with studentship that is Brahmacarya.

The second section is called *"Illara-iyal"* that repersents the gṛhasta stage from 5th chapter to 24th chapter.

The next section of Kuṟaḷ deals with what is called *Aruludaimai.* It is ạ preliminary to *Vānaprasta* stage, give up possession except the bare requirements, from chapter 25 to 35 *Nilaiyamai* - impermanence.

Here Vaḷḷuvar compares the accumulation of wealth, property and individuality are likened to material, costumes, jewellery and appearance on a dramatic stage, where everything is shortlived including the speeches. They will disappear in a moment and so is individual life. This chapter points out impermanence of life in the body and the flight of life from the body on death. It emphazises the realization of death and the consequent liberation - *vīdu/mokṣa* - end. This section deals with the Vānaprasta stage. The last section deals with *Sarvasanyāsa,* total rejection. In three chapters under the section *"Turavu"*, Vaḷḷuvar deals superbly with last stage of man's existence, which ends in merging with nature called *Jīvan mukti* which Vaḷḷuvar calls as *'Iyarkai'* - nature.

Thus it is clear that Valluar has adopted the four basic stages of life, as given in *"Manu's Dharma śāstra"*, the *Brahmacāri, Gṛhasta, Vānaprasta* and *Sanyāsa* which is out and out the Hindu (Indian) concept of life. Any attempt to describe Vaḷḷuvar as done

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

by G.U.Pope and some others, are frivolous and ignorance of total layout of *Tirukkuṟaḷ*.

This is not only the path laid out by Manu, but also the other sūtrakāras like Yājñavalkya. Sage Yājñavalkya was a Vedic rishi, as many of his versionary statements are found in Upanishads. This is not impossible that to have a different write up on his date; except to state the present text is later than that of Manu. However he follows the same structure of Manu's life style as *Brahmacāri, Gṛhasta, Parivra Jaka* (*Vānaprasta*) and *Sanyāsa.*

However he has tagged the section on *Artha* immediately after Gṛhasta and after that he deals with Vānaprasta and Sanyāsa. We have also seen that besides these two texts, Bodhāyana and Āpastamba have also compiled *Dharma śāstras.* For example, Yājñavalkya's text has the following sequence of chapters:

1. *Brahmacāri*
2. *Vivāham*
3. *Vṛatam*
4. *Gṛhasta Pañca Mahayajña*
5. *Snātakam*
6. *Bhikṣā (food - annam)*
7. *Dravya Śuddhi*
8. *Dāna & Tavāmsi*
9. *Śrāddham*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

10. Ganapati kalpa

11. Gṛhaśānti

- *Vyavahāra nirnaya*
- *Rājadharma*
- *Upanidhi*
- *Śākshi*
- *Prāyaścittam*
- *Āpad dharma*
- *Vānaprastam*
- *Yati dharma (Sanyāsa)*

Yājñavalkya thus treated wealth, administration and judiciary immediately after Gṛhasta dharma but before *Vānaprasta* and *Yatidharma* (Sanyāsa stage).

In addition he has also included *Ganapati Kalpa (pūja)* and *Gṛha pūja* (*Navagṛha pūja)* in the *Gṛhasta* stage. Obviously these two stand for removal of obstacles - *Vighna* - humane and super human (due to position of constellations). The society has moved forward recognizing impediments beyond the control of human efforts and worship included to ward off such evils. While Manu has not included these evil effect, Yājñavalkya includes them as effects of past or present actions which we call "(ஊழ் வினை)" Ūzh vinai.

Thiruvaḷḷuvar includes one chapter after *Sanyāsa* (*Turavu*) as *"Ūzh"*, obviously after Yājñavalkya's *Śānti* chapter.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

I have shown earlier that Vaḷḷuvar has structured his *Tirukkuṛaḷ* as given in Manu's *Dharma śāstra.* But Manu deals with *Vanaprasta* and *Sanyāsa* and ends the stages of a man's progress. Yājñavalkya has added *"Ūzh Vinai"* due to human or planetary dispositions beyond the control of human in this life and so includes the Śāntis for their removal. Thiruvaḷḷuvar's inclusion of *"Ūzh"* (pāpa) at the end of *Turavu* chapter is because of this and shows Vaḷḷuvar was influenced by Yājñavalkya *Dharma śāstra.* But it is clear that Vaḷḷuvar followed the *Dharma śāstras* in his main thrust on the four fold *āśrama dharma,* viz., *Brahmacāri, Gṛhasta, Vānaprasta* and *Sanyāsa* as the main chapters.

Āpastamba, also has the four fold division of *Brahmacāri, Gṛhasta,* (*Rajadharma*), *Vānaprasta* and *Sanyāsa vidhi.*

Āpastamba is referred to as *Sūtrakāra* by Bodhāyana in his text and obviously was earlier to Bodhāyana. Bodhāyana is too detailed and does not structure his text on the clear cut division as *Brahmacāri, Gṛhasta, Vānaprasta* and *Sanyāsa* as done by Manu, Yājñavalkya and Āpastamba but has more guidelines for *mantras,* yajñas and explanations though he also deals with the *aśramas.* However, he does not seem to be too concerned with Vānaprasta stage. There are some passages which are seem to have definitely influenced Vaḷḷuvar.

He details strict discipline for the *Brahmacāri vrata.* He also deals with the different kinds of marriages which are mentioned as eight in number including the Gāndharva marriage that deals with pre-martial union; he also details *Deva, Rishi, Pitru tarpana*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

and *Pañca maha yajñas* - that are also stipulated by Vaḷḷuvar in his Kuṟaḷ. He also describes begetting good children *prajākāma.*

It is clear that such consistent prescriptions in many *dharma śāstras,* repeatedly found and also found in Vaḷḷuvar's Kuṟaḷ shows life style and customs and manners are the same between the Sanskrit tradition and Tamil tradition and as the Sanskrit tradition is professedly derived from the Vedic tradition, there could be no two different opinion that Vaḷḷuvar's work is an abridgement of Vedic tradition. As the *dharma śāstras* are codes of observances for all the four varṇas namely *Brāhmaṇa, Kṣatriyas* and *Vaiśyas,* and *sūdras* and all the mixed castes were controlled by these domestic laws - the common codes were dealt as prescribed in the *Dharma śāstras* of Manu,Gautama and Yājñavalkya and others they were followed by Vaḷḷuvar in his *Porul adhikāram.* I have already shown that Tamilnadu was included among the *Ārya deśa.*

Yājñavalkya - (5.4), Manu

ब्रह्मचारी गृहस्थो भिक्षुः वैखानस इति ।
तेषां गृहस्थो योनिप्रजत्वा नदिः इतरेषाम् ।।

இல்வாழ்வான் என்பான் இயல்புடைய மூவர்க்கும்
நல்லாற்றான் நின்ற துணை.

Gautama (III 2-3) calls him *"Yoni"* while Vaḷḷuvar calls him he is the support of other three Āshramas. This concurrence shows that Vaḷḷuvar followed the *Dharma śāstras.*

After dealing with Brahmacāri Gautama deals with married life that is *Gṛhasta* which he calls *Vivāha,* Gautama also speaks of

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

eight kinds of marriages. After dealing with marriage, Gautama deals with begetting children,-

पुनन्ति साधवः पुत्राः (I.4.24)
त्रिपुरुषं आर्षात्
दश दैवात् दशैव प्राजापत्यात्

They get good children, who purify the family from *Naraka* and worship *Devas, Ṛshis, and Pitṛs.*

Under the topic Householder Gautama speaks about *Pañca Maha Yajña* and providing alms (*Bhikṣātana)Athithi Satkāra* and *dāna* ritual gifts. These are called *Gṛhastadharma.* Also in this division worship of *Māta* and *Pitā (Māta pitruh pūja)* etc., Gautama deals with *Rājadharma*, the king, his qualities, education, protection of people, Administration, Judicial Punishment etc. He follows it by a part of *snātaka vrata* in which *dharma artha kāma*- these are called *ācāra -Oḻukkam'* in Tamil. Gautama gives an interesting stipulation in dharma, mid day in maternal works and in the evening in amorous life.

कुर्यात् यथा शक्ति धर्म अर्थ कामेभ्यः (Gau.I.9.46)

Here again we find dharma, artha, and kama are concerned in life.

The Kuṟaḷ is however is clear, that it says the *gṛhasta* (*Ilvazhvān*) is the support of other three groups.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

2. TIRUKURAḶ OVERVIEW

There is no gem in the whole field of Tamil literature more precious than *Tirukkuṟaḷ* by Thiruvaḷḷuvar written either before or after its composition. He is a master of Tamil language as reflected in his choice of words and their power to communicate in a striking manner. As one moves through his text, the reader will be simply astounded with his knowledge of life style and world view. He can take one word and spinning it with different forms onto a couplet, taking the reader to the highest sphere of understanding which would still remain beyond to give more comprehension.

துப்பார்க்குத் துப்பாய துப்பாக்கித் துப்பார்க்குத்
துப்பாய தூஉம் மழை.

The more one is learned, the more he appreciates the subtler meanings of writings. There is a popular saying in Tamil, "that if you take a mustard seed and drill a hole in it and pour seven oceans, there will be still more in it and that is Kuṟaḷ." Each couplet is so small poetic form but pragmatic with such a vast, content of meaning, feels he need to learn more. It is clear that Tirukkuṟaḷ cannot be fully comprehended by even average reader. It is not possible to translate it in the conventional format as has been attempted by so many scholars. All those attempts are imperfect because they are trying to give exact equivalent of the Tamil words in English. The Tirukkuṟaḷ is not that but contains a full of suggestive back-ground meaning, like an Upanishad in Tamil.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'Tirukkuṛaḷ' by Thiruvaḷḷuvar is the most celebrated work in Tamil, that has received world wide recognition for its unique character.

It is essentially a work on dharma, consisting of 1330 Poetic couplets, divided into three major volumes titled - *Arattupāl, Porutpāl, Kāmatuppāl.*

Each of the volume is divided into a number of parts and each part into Adhikāram, each chapter with ten couplets with separate heading.

There are 130 adhikāras thus each with 10 verses each.

Each part of the volume carries uneven number of adhikāras, as below :

1) 38 adhikāras

2) 70 adhikāras

3) 25 adhikāras

Each couplets consist of two lines in a meter called Kuṛaḷ (short verse) the first line is generally long and the second short.

There are differences of opinion among scholars whether the titles furnished were originally given by the author or were added later.

There are some fanciful stories about the author but we know his name was Thiruvaḷḷuvar, and his work called *Tirukkuṛaḷ.*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Valḷuvar is associated with Mylapore a central part of Chennai now and his wife was Vasuki Ammai.

A 17th century Text in Tamil Jñāṇāṇavarana vilakam calls him a great Śaivite saint who originates Śaiva Santana Paramparā like Thirumoolar, Śivavākyar and others who were held as great mystics.

There are a number of commentaries on this work almost from 13th century, the most celebrated one being that of Parimel alagar, who is said to have been a priest in the Viṣnu temple of Kañci. He however quotes from Vedas and also Śaiva āgamās and it is a famous commentary, among the Tamil commentators.

There are ten ancient commentators known from various sources. The list is as follows:

1. Parimelaḷagar
2. Manakudavar
3. Parithiyār
4. Kālingar
5. Pariperumal
6. Dharma
7. Dāmattār
8. Naccar
9. Thirumaliyār
10. Mallar

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The commentaries of the last five have not been traced.

There are evidences to show that there were commentaries before Parimelaḻagar. His successors have mostly followed him.

There is one commentator Parutiyār, whose commentary is brief but in most cases he gives a Śaivite version in his interpretation.

Vaḷḷuvar's language and vocabulary are extraordinary, beautiful. He follows the *Dharma śāstras* in expressing order, advice or negatively suggest positive meanings.

Obviously he is one of the greatest thinkers in Tamil literature, and as the great Tamil Poet Subramanya Bharati, sang in his poem that by giving Vaḷḷuvar in the Tamil country reached sky in glory. (வள்ளுவன் தன்னை உலகினிக்கே தந்து வான்புகழ் கொண்ட தமிழ்நாடு).

Before going to other aspects I want to say that there was an English Governor then at Madras, Ellis by name, who was an administrator under the British East India Company, who was not a Christian missionary, but a true lover of Tamil literature.

He studied under some traditional Tamil scholars and soon mastered Tamil Language and started composing in Tamil. He has left a stone inscription in Chennai, in chaste Tamil poetry, stating being inspired by Vaḷḷuvar's poetry. (He repeats the Kuṛaḷ) he had dug seven drinking water wells in North Madras which still exist and the region is called seven wells.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

There could therefore be no two opinion that Vaḷḷuvar stands as a Himalayan peak among Tamil poets.

It must also be said that from 17th to 19th century was a great period when Christian missionaries took interest in the study of Tamil language with the coastal trade, bringing many European vistors to South India. The paid Christain Missionaries were also seeking the help of European rulers to convert people to Christian faith .

Their most important assignment was soon turned to attack to the local faith and which they propagated as the base *Brāhmin*ical religion. In this venture they propagated the regional language was far superior and glorious while the Northern language was alien which has suppressed the regional language.

I cite a few examples added in this study of Christian view on *Tirukkuṟaḷ*.

I have been studying the structured layout of Tirukkuṟaḷ in the overall scenario of the early Sangam Literature, mainly the 1. Sangam poems the *Aham* and *Puram* group of poems 2. *Tolkappiyam,* the ancient Tamil grammar and 3. the *Silappadikāram* which were considered the most original contributions of the Tamil to a separate identity.

I have already made it clear that the Sangam anthology of *Aham* and *Puram* group of songs were essentially based on *Nātya Śāstra* division as *Śṛiṅgāra/ Lāsya/ Sukumāra* group to which *Aham* group belong and *Aviddha* exploits *Puram* group.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

However the main thrust of these poems is perfect by the four *Puruśārthās - dharma, artha* and *kāma (*and *mokṣa), aram, porul* and *inbam* in the poems themselves.

I have also shown that *Tolkappiyam* was mainly influenced by *Nātyaśāstra* tradition with its chapters especially *Aham Puram Meipadu, Kalavu, Karpu* etc.

I have also shown the most important text *Silapadikāram* is a *Nātaka Kāpiyam,* which is totally laid out on the basis of *Nātyaśāstra.*

It is against these studies that, *Tirukkuṛaḷ* also needs to be studied. The dates of these groups of ancient Tamil literature are fairly now clear -first century B.C. to second century CE.

The present claim is the first century B.C. I have no objection to this date and place it along with Sangam anthologies *Tolkāpiyam* and *Silappadikāram.*

I am presenting, on the basis of above the basic tenets of Vaḷḷuvar are Vedic system of life style, which is an alternate approach.

Particularly an episode in the *Silappadikāram* that needs attention. At the very beginning, *Silappadikāram* introduces the marriage of *Kannaki* and *Kovalan,* who were heroine and hero of the work, both of them belonged to merchant community *Vanikās.*

They belonged to different faiths -one belonged to *Ajīvika* faith and the other belonged to *Jaina* faith. It is especially stated in the text itself.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

However their marriage was performed according to Vedic system as directed by a Vedic *Brāhmaṇa*. It was the *Panigrahana* system holding the hand and the whole marriage was as per *'maraivali'* -Vaidika system. The text is based on the glorification of *'Karpu* system' of marriage- which is laid in the Vedas.

It makes it absolutely clear that irrespective facts -Jainism, Budddhism or *Ajīvika,* the life style of the house-holder of India followed the Vedic dharma.

The second point I would like to emphasize is Asoka's edicts. I have shown earlier that Asoka's dharma was the age old Vedic Upanishadic system which he calls *Paurāṇi prakruti* 'ancient system'.

His edicts are nothing but verbatim repetition of the *Śikśāvalli* the *Taittiriya Upaniṣad.*

Against all these background *Tirukkuṛaḷ* of Vaḷḷuvar needs to be evaluated. There are a few points that need to be stressed at the beginning.

1. Vaḷḷuvar's work based on *dharma, artha, kāma* and *mokṣa* which are the four *Puruśārthas* of the Vedic system. The main division of his work is titled *Aram* meaning *Dharma, Porul* meaning *Artha* and *Kamam* meaning *inbam* a clear induction of the Vedic *puruśārthas.*

2. Vaḷḷuvar has accepted and writes in his text the four fold Varna system called caste system as *Brāhmaṇa,* Kśatriya, Vaiśya and Śudras. He has not considered them as projected by the modern selfish politicians.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

3. Vaḷḷuvar has accepted the four *Aśrama* systems- *Brahmacāri, Gṛhasta, Vānaprasta* and *Sannyāsa.*

4. He has accepted the Vedic rituals of *Pañca mahā yajñās* to *'Deva, Rishi, Pitṛ, Athiti* and living beings. And he recommends the performance of these rituals as important.

I am elaborating in the succeeding parts that he was a true follower of Vedic Dharma śāstra tradition in all his work the layout of his work is nothing but the layout plan of the Dharma śāstra like Manu, Yājñavalkya, Āpastamba, Bodhāyana and others followed by *Arthaśāstra* and *Nātyaśāstra.*

I will be concluding my work with this observation that many scholars mainly Christian writers that Vaḷḷuvar's system is a unique Tamil system while the Hindu system was offensive. I am praising these scholars at the end because all the praises they heaped on Kuṟaḷ on Vaḷḷuvar would go to the Vedic system and Vaḷḷuvar was a brilliant exponent of the age old Vedic system and a part of that whole Indian system.

All the encomiums of scholars go to the ancient Vedic Hinduism which always emphasized same darśana the *Brāhmins* who were upright and impartial in their dealings were considered the model of humanity, as declared by Buddha, Aśoka and all great thinkers.

There could be no doubt that Vaḷḷuvar was most outspoken champion of Vedic traditions.

In fact, even the most serious western scholars have commented, it is in that footsteps of *Bhagavad Gita.* Like the

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

upanishadic sages, Vaḷḷuvar has given a Vedic Upanaishad in Tamil, so much so the people call it the Tamil Veda on the personal and communal life style of man.

In Sanskrit tradition, the earliest literary compositions of poetry are the Vedas. They are two parts as rituals and eternal teachings dealing with understanding the power of each individual souls, the *atma,* the later called the Vedantic Upanishads. Leaving aside the ritual aspects some of which are primitive in nature as they were composed nearly five thousand years ago. The second part, the Vedantic Upanishads are thrilling utterances of ancient Indian seers which remain marvels of universal appeals. As they sprang from the deepest of inner revealation, they are called *"Śrutis"*, the voice heard from the inner self of noblest of Indian seers the *Ṛṣis.* Though there was no recognizable script then and most of them were of accented words, they discovered a system of committing to memory not only the words and sentences but also the individual syllables and the origin of each and every sound, they could preserve the entire text without change or pronouncition. The united nation has recognised this system as a unique contribution of human mind to preserve ancient thoughts. So the Vedantic doctrins have come down for the past few thousand years.

There were many thinkers after several centuries who learnt this body of literature and who were experienciers and practitioners of these precepts and were of pure hearts, with no likes or dislikes, who loved the life principles in every living beings

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

and who compiled their experiences, for the benefit of their successors. They were like Manu, Yājñavalkya, Gautama, Āpastamba and Bodhāyana and whose writings came to be called *"Dharma śāstras"*. *Dharma* is that which sustains of civilized way of living *"Dhāraṇa Iti Dharma"*, it was conceieved as a chariot on which civilization will march. These were all based on the Vedantic principles and are recollected in code of books. So they are Vedanta for the life of man and were called "recollections" *'Smṛtis'*. Otherwise also, called *"Dharma śāstras"*. They are not originals as Vedas but assumed the same authority as the Vedas. To these two bodies of works *"Śruti"* and *"Smṛti"* added what we may call "DO'S" & "DONTS", which they called *"Vidhis"* and *"nishedas"*. These forms gradually assumed the power of law and formed the 'core ideas' of what we call the *Dharma* of Land - the *'Śāstras'*.

The population were unimaginably low and they were living in small groups in different regions and there were migration too. They were the pillars of the four Vedic traditions and also their customs and manners. Their teachings assumed two aspects of Indian systems as *Upadesa* counsels, and *Ādeśa* - order both combined. The people were made to realize they were not only enforceable but also benevolent advices as the Upanishad said "this is the order and this advice" - Eṣa ādeśa - Eṣaupadeśa. So *Dharma* was both advice and enforceable by law.

Asoka the great Indian monarch, who has left several edicts on stone walls - showing this ancient tradition, *Paruani Prakruthi,*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

at the end of edict "this is my advice and is the order to be obeyed. *Dharma* is not a threatening force but an advisory law.

As population grew and migration to various long distances became common, minor variations arose among the regional customs.

The *dharma śāstras* were aware of the need to accommodate the minor changes while retaining the core laws. While they emphasised the core values, they also advised adoption of minor regional or group characters. For example, Gautama emphasized core laws, Manu, Yājñavalkya, Bodhāyana and Āpastamba clearly approved the regional variations. The concept of steam rolling a culture was never the case in Indian religion. So the clarion call of one group imposing one's concept on others had no role in Indian life. Just as so many forces are recognised as multiple divine powers and were worshipped as multiple gods, in the social life also the variant conducts customs and manners were perfectly accepted and are the back bone of Indian system, while Indian system throughout emphasized respect for multiple way of living within a common code of life. It never thrusts one form alone as the way of religion or life style. Unlike occidental system which thrusts its concept as the one that should survive and all others should be converted to their own, Indian system accepted multiplicity of life and customs, so much so there are several *dharma śāstras* propounded by a number of them. For example several royal copper plates of the Pallavas, Cholas, Paṇḍyas and others, show over 15 groups of followers of *dharma śāstras* living in Tamilnadu among the Vedic colonies like

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Āpastamba

Bodhāyana

Āśvalayana

Drāhyayana

Satyāṣada

Jaimini

Agniveśyas

Bhāradvaja

Kātyayana

Agastya

Gautama

Kaṇva

Śambavya

are mentioned among Vedic *Brāhmaṇa*s to whom the King Rajendra Chola gifted land and house sites at Puttur near Tanjore, where over 1000 Vedic Brahmanis were settled. Each of these groups had their own *dharma śāstras* and followed them.

At this stage, it may be necessary to keep in mind that the *dharma śāstras* are generally divided into three parts as *Dharma sutras, Gṛhya sutras* and *Kalpa sutras;* the Dharma sutras generally deal with legal aspect, the Gṛhya sutras with domestic life and the Kalpa sutras on ritual sacrifices. However there may be some overlapping between the first two. We are not concerned with

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

third namely *Kalpa sutras*. We need to know the first two, the *Manu's dharma śāstras* and Yājñavalkya are most popular mainly dealing with personal life and governmental (Royals) functions including civil administration and judicial administration. Among them, Manu's text is the earliest as it is closer to Vedic age and therefore gets primordial attention.

There is a general misunderstanding about Manu's text in recent times with unscrupulous politicians twisting the contents as religious life and oppose it. It is far from it. The very first sutra of Manu says it deals with extremely honest scholars who maintain absolute impartiality in dealing with men and matters, who are above pride and prejudices, wants and hatreds and who will listen to their inner conscience to arrive at judgement and it deals with worldly life style *(laukika dharma)* and not the religious matters. The question of extremisam has no place in Manu. We will be seeing many of verses including the phrases are literally repeated in *Tirukkuṟaḷ*. Similar is the case with *Yājñavalkya Smṛti*.

Another character of Indian life is the role what is called lineage, and the *Dharma sutra* that plays crucial role in individual. Every family especially vedic *Brāhmins* and Kings and those who claim lineage among *Kṣatriya* and *Vaiśya* that they have preserved to this day their gotras name and sutra of the sage. The gotras are the personal lineage, the sutras are the collective code they follow. If you ask them, they will mention gotras like Atri, Bhāradvaja, Gautama, Kauśika and Agastya, etc and in addition they will mention the sutra like Āpastamba, Bodhāyana, Āśvalayana, Kaṇva, Agastya, etc which are their *dharma śāstras* they follow. Though

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

they belong to the clan of some Ācharyas who came later like Ramanuja's Vaishnavism or Śaivism, they are in fact the followers of the Āpastamba or Bodhāyana sutras. Even if their religious denomination are different, the sutra group continue to operate in their domestic life like birth, marriage, death rite, etc. It is an amazing system that has come down for the four thousand years in the life of individuals in India. So these examples are considered as one group, there are so many sub groups among them based on the Sutras. However, the core values of them remain the same.

Similarly the caste system through the centuries was divided into four major castes as *Brāhmaṇa*, Kśatriya, Vaiśya and Śudra; this caste system was not the creation of the *Brāhmins*, who are accused in modern times. The caste system arose from profession from time immemorial. There are in the Vedas more than 150 castes/professions in the Vedic times. So this material divisions through the times in centuries is attributed to God as not based on birth but on individual profession and quality, *Brāhmaṇas* were one of the castes created according Indian tradition. The *Dharma śāstras Brāhmaṇas* were created for protection of dharma in the society. Therefore they were entrusted with the responsibility to act as judicial officers to help in the maintenance of law in the coutry. This social custom need to be kept in mind when we read *Tirukkuṛaḷ*.

Another important factor that needs grasp is social mobility. The *Dharma śāstra* of Manu and others speak of eight forms of marriages, which are not based on castes but situations. Nor did they prohibit in early period intercaste marriages. Inter caste

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

marriages were quite common for examples. *Brāhmins* marrying other caste girls was quite common. The Brahmain girls were married to Kings and King's daughter or relatives married *Brāhmins* attested by epics and epigraphy. For example, Aśvattama was a *Brāhmaṇa* and son of Ācharya Drona. His son was Pallava. The Cholas claimed Kaśyapa gotra - Karikalan son Kilivalavan married a Nāga girl. The progeny of mixed caste were not prohibited at the time of Manu but the progenies were given specific professions; but it only has to be legal marriage; it has to be done in the presence of Agni and elders and bridegroom taking a vow to protect the girl till the end of his life. Vaḷḷuvar's birth as the son of Brahamana and Pariah girl should be viewed in the light of the custom prevelant at that time and not as described by G.U.Pope, who tried to make him a Christian in the 19th century. Pope also fogot one vital point. In order to become a Christian, one has to get what himself would call "Jnyāna Snānam" from a priest. Pope in his imaginary account of Vaḷḷuvar, has not mentioned this vital event, which proves deliberate writings in his account of Vaḷḷuvar. One can say that he did not study any proper Indian system prevalent then and frankly admitted his account on Vaḷḷuvar is a imaginary fiction to suit his conversion motive. Any average historian will brush aside Pope's account as absolute rubbish. To give it in the proper perspective, I have included Pope's account of Vaḷḷuvar as published in 1886 so that the reader can see for himself the inadmissable of Pope's history.

Another point that needs attention is, that this country (India) was divided by Manu only as three major zones as Brahmaṛṣi

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

deśa, Madhya deśa and Ārya deśa (also called Aryā Varta). The country west of Kurukshetra (including) Pañcaśīla, Saurāshtra, etc were called Brahma ṛṣi deśa; The land between Himalayas in the North, Vindhyas in the West of Prayag - as Madhyadeśa and the country West of Eastern ocean, East of Western ocean and bounded by mountains and sea was called Āryavarta or Āryadesa. Please see the groupings of the country - it was based on space and not based on language. He does not even refer to Dakshinadeśa - the southern country. Not that there were different languages. They were rudimentrary states and were gradually evolving in different regions. As Manu was the oldest law giver, it is evident that at his time even Tamilnadu was also a part of Āryadeśa which he also calls as Yajñabhumi. Division of the country on the basis of language, Āndhra, Karnātaka, Magadha, etc., seems to be clearly a later development, indicating calling the considerable importance of developing languages. To put it in the proper perspective, Tamilnadu was known as Āryadeśa about 4000 years ago: The linguistic cohesion is a later development.

This was considered so by the Ancient Tamils is clear from the Sangam literature, where when the country was mentioned, it is referred to from Himalayas to Podigai hills (Kanyakumari) regions. While linguistic Zones were considered, they referred to it as from Venkadam in the North and Kumari in the South. (See the first Tamil verse in *Puranānūru*).

So the social laws that were prevalent in the Tamil country was the same prevailing all over India with minor variations in

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

regions. The core rules reminded the same must be kept in mind while studying Vaḷḷuvar's text. Inscriptions, literature, dialects and archaeological excavations have proved, that Tamilnadu was part of one India, though dynasties of rulers differed and languages differed but the legal and administrative set up remained one, throughout India. One can study fully any part of regional history add to it chronology, which enables us to view the true state of society.

This study is not to translate the whole Tirukkuṟaḷ. Many scholars have done admirable attempt, though I consider that these attempts are focussed on word to word translations, which conveys one hundredth of what the actual meaning of Kuṟaḷ. No doubt some have given valuable notes on them, which are extremely useful.

However, my book is from a different angle. I have some select passages from the Kuṟaḷ and shown that the content of this text is virtually an abridgement of Sanskrit śāstras, namely the *Dharma śāstra, Artha Śāstra* and *Nātya Śāstra* and the lay out and structure of the country are closely following the above texts For example, I consider that the *Aratuppāl,* the first chapter deals with the personal life of individual, the second *Porutpāl* about royal rights and priviliges, the administrative and judicial functions including punishment and other social and communal life, while the third *Kamattuppal* deals with *Agathinai* dealing with amorous life of the individual, divided into pre martial love and legal love - that is hero, heroine and her play mate.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

This broad divisions must be further sub divided as follows:

1. The *Aratuppāl* is in four sub parts (chapters)
   a) Brahmacāri state (student ship),
   b) Gṛhasta for house holders' life
   c) The Vānaprasta life
   d) Sarva Sanyāsa

On this, I have differed slightly from traditional division. This attributes the first four chapters of *Aratuppāl* to be addressed to students and the teachers' conduct.

The Brahmacharya, Gṛhasta, Vānaprasta and Sarva Sanyāsa are for a different attribute. The *dharma śāstras* follow this pattern of structure.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

3. Introduction

We have already seen that some Upanishadic passages are found integrated into the *Puranānuru* poems is the translations of *Taittiriya Upanishad* passage on *'Annam'*. Similarly I have shown that Tolkappiyam is influenced by Bharata's *Nātyaśāstra* specially *Porul Adhikāram, ahattinai, purattinai, kalavu, karpu, meypatu, uvamā* and *marapu, iyal* etc. The third great text *Silappadikāram* is a *Nātaka Kāvyam,* following the tradition of *Nātyaśāstra* of Bharata.

The present study thus completes the early group of Tamil Literature with the Tirukkuṛaḷ as an adoption of *Dharma śāstras,* Arthaśāstra and Nātyaśāstras (and perhaps) Kāmaśāstra of Vātsyāyana. This has already been treated extensively earlier by VRR Dikshitar in his Tirukkuṛaḷ with reference to *Arthaśāstra* and U.Ve. Swaminatha Iyer, T.P. Meenakshi Sundaranar and Mu.Varadarajnar in their articles in Tirukkuṛaḷ Āraicurai, (Ed., Ki.Va.Jagannathan.). My attempt here is to show that the Arattupāl is fully based on *dharma śāstras* of Manu, Yājñavalkya, Bodhāyana, Āpastamba and others. The impact of *dharma śāstras* extend to some parts of *Porul adhikāram* is also seen.

Thus the conclusion that *Tirukkuṛaḷ* is an adoption or abridgement of Sanskrit śāstras can not be disproved. While its Sanskrit source are immeasurable its indebtedness to Hindu thoughts is unquestionable, there can be no doubt that Vaḷḷuvar was a master poet with a powerful and gripping impressions, and

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

selection of thoughts that could flower into a universal outlook and rises to be a literature of the whole world. His creativity is at its best in this text, it has eclipsed any other work he could have written.

All the praises showered on Kuṛaḷ as signal contribution however go to Sanskrit Śāstrakaras who in turn have not only recorded experiences of the Vedic society, but also practiced them. They led a spotless life and reflected on them before composing them into their text as mentioned by Manu. It is therefore accumulation of the path of Indian society through nearly two thousand years before them they have also come down for over 2000 years after them to this day and continue to hold the lifestyle of most of Hindus.

An attempt was made in late 18th-19th cent., to denigrate the *dharma śāstras* by the Christian colonialist like G.U.Pope, ridicule them with the sole aim of converting Indians then ruling Europeans colonialist. No one can minimize the contribution to some aspects of scientific explosions in the contemporary times one cannot pardon them for their criticism of Hindu thoughts. This arise from narrow sectarian outlook that Christianity is superior over all well organized faiths. It is to deniegreat of well organized thoughtful societies in other parts of the world, that existed couple of thousands year earlier to their own system. It is an attempt to destroy all other flowers on earth other than their own work. Christians cannot reconcile themselves to others going to heaven other than themselves.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The abusive tendencies of Christians have been picked up by or otherwise sober Tamil, who substituted love for Tamil to hatred of Sanskrit while these select few professed rationalism, they turned into be the most irrational with no capacity to look beyond the only power that drove them was their hatred towards Sanskrit and careful study of contemporary events would show their hands for power have destroyed their own magnanimity.

When they are confronted with reality now by modern research, some of them react with shock, and madness.

The present research on ancient Tamil show Tamil enriched by the Sanskrit tradition has made the Tamil flower more beautiful and more fragrant. The present study of Kuṟaḷ is to show the greatness of the text, through the real path, and is not against any as one cannot reject them, being the hard core facts, the wise will agree. Meaningless and unrealistic opposition to Sanskrit may now be fathomed from public life, as other wise one will lose the greatness of own ancient Tamil roots.

Now let us see some deeper aspect of Vaḷḷuvar's plan of his work.

The first part of the book begins with the salutations to knowledge system through training in Akṣaras and pronunciation the second part deals with gṛhastadharma, in Tamil *'Illara-Iyal'*. It occupies the sutras 20 to 28. The last four couplets deals with the *Sanyāsa Aśrama.*

This arrangement closely follows the dharmās of Yājñavalkya and Āpastamba, followed by married life and *Sanyāsa.*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The first *Tirukkuṛaḷ* is titled "In Praise of God." It is doubtful whether the title was given by the author or later. There are scholars who doubts the authorship of the titles. It seems these titles in 13th century when Parimelaḻagar wrote the commentary. However there were earlier commentators whose commentary have not come down to us. It is unlikely the latter were added subsequently but many of them do not reflect the context properly.

அகர முதல எழுத்தெல்லாம் ஆதி
பகவன் முதற்றே உலகு.

The first adhikara of the text begins with *'Akara mudala ellutellam'*. All syllables begins with 'a'. It is teaching the student of Alphabets when he is first introduced to studies with what is called *'akśarābhyāsa'* in sanskrit. According to the Vedic tradition initiating a student at the age of 5 or 8, begins with the *'Akṣara'* which is practiced to this day in Hindu families. This is first mentioned in *Taittariya Upaniṣad* called *śikśavalli*. Sankara the Advaita ācarya explains what is *'Varṇa svaraḥ, mātra balam, sāma santānaḥ.*

A number of verses in the first adhikara *'Adi certal'* later refuge in the feet of Ācārya.

அடி சேர்தல்
தாள் சேர்தல்
தாளை வணங்காத்தலை
இறைவன் அடிசேரல்

The emphasis is evidently *'adicertal'*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The Dharmaśāstra immediately after initiating the students deals with where it calls *Pāda sparśana, Bodhāyana Dharmasutra*- 3rd Kānda (1.26.2)

After initiation the *Dharmaśāstra* deals with how the disciple should go to collect for his food and bring it to the ācarya and after his approval eat.

These deals with sustenance through food. The Bikśācaranā, finds a place in all the dharmaśāstra immediately after initiation of the student. Interestingly eating the food, preceded by a ritual which says this food is *'amṛta'* for myself. *'Amṛtābidānamasi'* a rite we do to this day the food is *amṛta*. It is reflected in the first verse of chapter 2 in Tirukkuṟaḷ is devoted to food.

The *Taittiriya Upaniṣad,* begins the first heading of Varṇa etc to student, has dealt with the importance of food in the same chapter.

The third adhikara of Tirukkuṟaḷ is mentioned as *Nīttār Perumai* i.e 'The greatness of Ascetics'. But it seems to deal with *'Tapas'* mentioned in dharma śāstra which defines Tapas as Niyamam, discipline - code of life or ācāra. This kuṟaḷ begins the first verse as *'Oḻukkam'* means discipline for the students.

It emphasizes that students should learn the discipline themselves, so that they can achieve great things, fame, controlled speech and controlled senses.

In this adhikara, Aram is used to sense the righteous conduct. At this stage Āpastamba also preserves the same type of conduct. Gautama also declares similar conduct for the student like control

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

of kāma, krodha, lobha, moha, mada,mātsarya, harśa, nātya gīta etc., which calls them *'Upanayādi Niyama.*

All the Dharmaśāstra also take up next the chapters on married life. Gautama calls this *gṛhasta dharma.*

Gautama (I. 48) calls- self selection by girls called *Gāndharva.*

देव पितृ मनुष्य भूत ऋषि पूजकः (III. 28)

Ṛshi yajña is a synonym of Brahma yajña ; for pitṛ udaka dānam ; daivayajña is in agni with bhārya (wife) -

देव पितृ मनुष्य यज्ञाः स्वाध्याय यज्ञ बलिकर्म

Manuṣya yajña is a synonym of *Atithi yajña,* guests and other human beings, *Bhuta yajñas* are other beings, animals, birds, dogs etc.

Evidently cooked food is offered to Pitṛs and human beings.

Svādhyāya is for Brahma yajña ; describing this Yajñavalkya says Brahmayajña is done by recitation of scriptures, not by food offering.

अन्नम् पितृ मनुष्येभ्यः देयं अपि अन्वहं जलं
स्वाध्यायं सततं कुर्यात् न पचेत् अन्नं आत्मने।

In this connection we need to know briefly what Aśoka meant -'Dharma' when he wrote, so many rock edicts, pillar edicts etc.

What is dharma ? according to Dharmaśāstra, dharma consists of four parts-

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Veda.

Niyamās- code of conduct laid down by dharmajnas, who mastered the dharma of the vedas.

Vidhi - Injunction.

Pratiṣedha - prohibitions.

Before we proceed we may see a few absolute translations from *Dharma śāstras* into Tirukkuṛaḷ. In the second chapter of *Manu Dharma* śāstra we have a verse which reads (v.68)

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः
न हृष्यति म्लायति स विज्ञेयः जितेन्द्रियः ।

சுவைஒளி யூறோசை நாற்றமென் றைந்தின்
வகைதெளிவான் கட்டே யுலகு.

The one who having hears, (sound) touched (feeling), tastedfood, seen (eyes), having smelt (fragrance) does not feel overjoyed or feel averse, is indeed known as 'conqueror of indriyas' this appears in the discipline of a Brahmacāri who is expected to show restrains from the enjoyment of senses like seeing, hearing, touching, smelling and tasting.

This set of observances that fall under niyama ācāra is required for the students. It should be known that Dharma sutras do not prescribe for young boys before maturity but for students who may continue upto 48 years all the four vedas as an average of 12 years for each veda, or even for over life so *Indriya Nigraha* is for essential; for the studentship.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

VOLUME - I

ARATUPPĀL

4.1. BRAHMACHARI VRATAM

4.1.1. Aksharābhyāsa (Kadavul vāzhttu- analysis)

1. அகர முதல எழுத்தெல்லாம் ஆதி
பகவன் முதற்றே உலகு.

The first verse is

Akara mudala ezuttellām ādi Bagavan
Mutaṛe ulakiu

As all letters have the letter A for their first so all world has the eternal God for its first. Lazarus

A, as its first of letters every speech maintains ;
The "Primal deity" is first thorough all the world's domain. G.U.Pope

As Alpha is all the letter's first and source of birth,
So God Primeval is alone the source of all this earth.
Balasubramanian

Alphabets all have "A" as their beginning,
The world, has the primordial God, as its beginning.
Vanmika nathar

I have given four English version of the first Kuṛaḷ. In all these translations there is a desire of the translator to be as close

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

as possible, to the original and so all have taken the whole verse as one sentence. Pope alone splits the sentence by a semi colon nevertheless he also treats the whole as one sentence, that highlights the difficulty of a translator. But the great commentator, Parimelaḻagar, has taken the first verse consisting of two sentences in his commentary.

*Ezuttellām akara mudalai. i.*e., all letters have the *Akara* as the first.

Ulaku Ādi Bagavan mutaṛu. i.e., similarly the world has Primal God as beginning. In the study of such great works mere translation does not give the main intention of the text. It is not the linking word with word is important but there is a meaning thrown out of this combination is important. So we are more enlightened by the commentator than the translators accuracy.

From that angle the context in which it appears more important. In this case this verse is the very beginning of the entire text. So it has special meaning attached to it. The sound ''*A*'' at the beginning itself is considered as sometime the word *Ulakam* etc.

The beginning of a text with auspicious beginning. Here the sound is A which is called Akṣara eternal. The intention of the author is that his work should remain eternal. The author has used the word ''*eluttuu*'' which has two meanings, which, is that which is ''raised'' the phonetic sound articulated by human agency from his body. *Eluppa paduvatālum Ezuttu.*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The second meaning is *Ezudappaduvatāl Ezuttu.* Visual symbol drawn as script here it stands for not the meaning. Here the question, arises why did Vaḷḷuvar start with the letter A instead of God if he wants to salute him. There lies the beauty and subtle meaning . For comprehending anything in the world one needs an articulated sound (name) or form one should know the word first to know it. So the Hindu system first learning of a child begins with *Akṣara.* The learning process begins with the exercise in sound called *"Akṣara abhyāsa"*. In the Hindu system beginning of learning in the life of child is celebrated as great event in the family. The child at the age of 6,7, or 8 given special bath silken garments bedecked with jewels garlanded and taken with music and dance is taken to the teachers house, where he is seated on the lap of the father in front of the teacher. There will a spread of river sand which will be worshipped and then the teacher teaches the child to pronounce the sound "A" and holding its hand the teacher will show how to write 'A' on the *aksata* then the teacher will teach the child *"Om Hari namottu siddham.* In the process the first the child is taught to pronounce the name of God. First the villa learns the sound and then learns to pronounce God. This is called *Akṣarabhyasa.* An important *Samskara* in the life of the child. This is prescribed in our *Dharma śāstras.*

Vaḷḷuvar begins his teaching with the Akṣarabhyasa. Second it also shows as these were originally memorized, beginning of any new work always had these adoration. All who wrote the translations or commentary gave the title to the chapter as "praise of God". I would prefer to call it Aksharābhyāasa, which would recall the original intent of the author. It would also explain why

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

phonetics is first introduced before praise of God. That would also give proper perspective to the first title of chapter. Whatever is described in this chapter is about the studentship *Brahmacāri* and the greatness of Teacher, which is the subject matter which some translate as God. The teacher was raised to the status of God. The *Dharma śāstras* begins their text with teachings to *Brahmacāri* as the first part of their work. This perspective will give totally a different approach to the other chapters as well.

We shall see the frame work of this whole work and the succession of topics and other expositions are virtually an abridgment of *Dharma śāstras* like Gautama, Āpasthamba. Bodhāyana,Yājñavalkya and others. There are several virtual translations from the *Dharma śāstras* which cannot be ignored.

2. கற்றதனா லாய பயனென்கொல் வாலறிவன்
நற்றாள் தொழாஅர் எனின்.

* Lazzarus: What profit have those derived from learning who worship not the good feet of Him, who is possessed of pure knowledge (p.3)

(R. Nagaswamy) (RN) : Evidently Lazzarus felt it deals with learning and its fruits but the word 'Him' with the capital 'H', he thinks it means gods. The title 'கடவுள் வாழ்த்து' influenced him to arrive at this meaning.

* G.U. Pope: No fruits of men of all studied lore, save the purity the wise one's feet to adore. (though he does not say 'god' he clearly meant only god as he puts the word 'purely wise one')

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

* VRR Dikshitar (VRR) : Of what avail is learning if the learned do not adore the good feet of him, who is immaculate wisdom.(Dikshitar also takes 'Him' as god.)

* Balasubramanian (Bala) : Pray, what could be the use of the learning they have got, the good feet of the sacred wise one if they worship not. (sacred wise one is obviously god for him as well)

* Vanmikinathan (Vanmiki) : What avail is their learning if the learned do not worship benign feet of the pure intelligence.

* Parimelaḻagar (Pari) : எல்லா நூல்களையும் கற்றவர்க்கு அக்கல்வி அறிவாயனாகிய பயன் யாது மெய்யுணர்வுடையானது நல்லதாள்களை தொழாராயின் என்றவாறு. பிறவிப் பிணிக்கு மருந்தாகலின் ஆகம அறிவிற்கு பயன் அவன் தாளை தொழுது பிறவியறுதல் இதனால் கூறப்பட்டது.

(Parimelagar takes it as referring to God) God is above all in the experience etc. what is *oḻukka neri ācāra neri- ācāra prabhavo dharmaḥ-dharmasya prabhur achyutaḥ.*

This oḻukka neri is learnt from *'Ācārya'*.

3. மலர்மிசை ஏகினான் மாணடி சேர்ந்தார்
நிலமிசை நீடுவாழ் வார்.

This is interpreted correctly rightly by commentator, Kālingar as "எல்லோருடைய நெஞ்சக்கலத்திலும் தாமரையிலும் சென்று பரந்துள்ளான்."

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

This expression clearly refers to *Iśvara*. Manu says as Brahma by his honesty and stead fast truth and equality among old people as "Iśvara" in all beings

Iśvaraḥ sarvabhutānām

Brāhmaṇa Jāyamana - he is high above all the world because he preservers the equality of all beings.

ब्राह्मणः जायमानो हि पृथिव्यां अधिजायते ईश्वरः ।
सर्वभूतानाम् धर्म कोशस्य गुप्तये ।।
ईश्वरः सर्वभूतानाम् हृद्देशे अर्जुन तिष्ठति ।
भ्रामयन् सर्वकर्माणि यन्त्रारूढेण मायया ।।

All actions are done with a machine, as he is the lord is in the heart of all beings.

Manu says *Brāhmins* were to create the feeling of oneness in all beings.

4. வேண்டுதல் வேண்டாமை இலானடி சேர்ந்தார்க்கு
யாண்டும் இடும்பை இல.

* Lazzarus: To those who meditate the feet of Him, who is void of desire, or aversion, will shall never come.

* Pope: His foot, whom wants affect not, not grief who shall not, through every time, of any woes complain:

Pope also takes the verse as addressed to God, as he says 'His foot'.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

* Parimel: ஒரு பொருளையும் விழைதல் வெறுத்தாலும் இல்லாதவன் அடிமை சேர்ந்தார்க்கு எக்காலத்தும் பிறவித்துன்பங்களவான தன்னை பற்றி வருவனவும் பிறஉயிர்களைபற்றி வருவனவும் தெய்வத்தைப் பற்றி வருவனவும் என மூவகையால் வருந்துன்பங்கள் அடி சேர்ந்தர்க்கும் அவ்விரண்டும் இன்மையின அவை காரணமாக வரும்மூவகை துன்பங்களும் இலவாகின.

Manu:

इदं शास्त्रं अधीयानः ब्राह्मण शंसित व्रतः ।
मनो वाक् देहजः नित्यं कर्मदोषैः न लिप्यते ।।

The *Brāhmaṇa* who studies this Śāstra, steadfastly (samita vrata) is not affected by (na lipyati) by the actions of mind, word and body. Good and learned men (scholars)who are likes and dislikes, which is acceptable to the mind is called dharmah (Manu.2.1)

See also the next verse of Manu.2.2

कामात्मता न प्रशस्ता न च इहैव अस्ति अकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ।।

The commentary of Kulluka bhatta makes the meaning more explicit.

Please note Kural 'வேண்டுதல் வேண்டாமை' is an exact translation of Manu Smṛti.

कामात्मा इति फलाभिलाष शीलत्वं पुरुषस्य कामात्मता सा न प्रशस्ता बन्धहेतुत्वात स्वर्गादि फल अभिलाषेण काम्यानि कर्माणि अनुष्ठीयमानानि पुनर्जन्मने

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

कारणं भवन्ति. नित्य नैमित्तिकानि च आत्मज्ञान सहकारितया मोक्षाय कल्पन्ते न पुनःइच्छामात्र संबन्धः न चैव इह अस्ति अकामता यतः वेद स्वीकरणं वैदिक सकल धर्म' संबन्ध इच्छा विषयः एव ।। (Manu.2.2)

A learned man. Vidvan will have neither likes or dislikes Karma. The Kuṛaḷ (வேண்டுதல் வேண்டாமை இல) *Kāmata* means- வேண்டுதல் *aKāmata*- dislike of actions. Vedic studies is desirable but Vedic sacrifices are not to be desired (Manu).

Kulluka says expecting fruits of out of desire is called Kāmate (வேண்டுதல்) the actions performed in anticipation obtaining heaven is Kamayate. They are cause of rebirth but the *nitya naimittika* rituals help in self realization (ātma jñāna sahakarutaye)- nitya naimittikāni results in realization (Mokṣa) prāpti or svarga prāpti so when Parimelagar said வேண்டுதல்- fruits of action- பிறவித்துன்பம் இல்லை. It means Vedic rituals in repetition of return that would lead to rebirth.

Evidently the usage by Vaḷḷuvar (வேண்டுதல் வேண்டாமை) is refers to vidvan. Such a scholarly person should be considered a great teacher. His teaching is desirable. It is a clear Vedic tradition.

It is only such a person will lead you from darkness to light. "இருள் சேர்" etc., one should get initiated by such a scholar is the subject of this chapter.

5. இருள்சேர் இருவினையுஞ் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.

this verse occurs as the 5th verse in the introductory chapter of Aruttuppal (I Volume)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Lazzarus:

The two fold deeds that spring from darkness shall not adhere to those who delight in the praise of god (p.4) (L. takes word *Iraivan* as god)

The Pope's translation does not cover the verse. He does not translate *'Irul cer'*.

Pope:

The men, who on the 'King's' true praise delight to dwell, affect not them, the fruits of deeds done ill or well. (see - takes the word *Iraivan* as being)

VRR:

Actions both good and bad that spring forth from the darkness of the mind will never touch those who chant the glories of the Lord. (p.3)

Parimelaḻagar :

மயக்கத்தைப் பற்றி வரும் நல்வினையும் தீவினையும் என்னும் இரண்டு வினையும் உளவாக. இறைவனது மெய்மை சேர்ந்த புகழை விரும்பினரிடத்து என்றவாறு.

இன்ன தன்னமத்து என ஒருவராலும் கூறப்படாமையின் இருள் என்றும் நல்வினையும் பிறர்க்கும் எது வாகலால் இருவினையும் சேரா என்று கூறினார். இறைமை குணங்கள் இலராயினரை உடையார் எனக்கு அறிவிலார் கூறுகின்ற புகழ்கள் பொருள் ஆகா. ஆகலின் அவை முற்றினும் உடைய இறைவன் புகழ்பொருள்கள் சேர் புகழ் புரிந்தார்- எப்பொழுதும் சொல்லுதல்.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

There is an important sutra in Āpastamba dharma sutra (अन्धेनैव नीयमान यथान्धः). It reads -A student would also become ignorant teacher, teaches him. It is like entering into darkness from darkness.

The commentator says the passage as a praise the teacher who is highly learned.

This Kuṛaḷ occurs in praise of teaching the student in the first chapter which is an important situation. So the interpretation should suit the context. Note the usage- *'Irulcer iru vinaiyum cera'* a learned student will over come the effects of both the acts past and present actions. If not he will be immersed in darkness, we have seen the term - *'iraivan'* is used in the sense of well learned *Brāhmaṇa*, who is called *'Isvara'* because such a *Brāhmaṇa* has established fame, by his knowledge and conduct. So the term *'Porul cer'* fame through his mastery of knowledge of meaning- *Porul* meaning, who he acquired fame through his inter relation/ teaching.

Please see Āpastamba notes on learned teacher. *Tamas* means darkness. To learn from an ignorant teacher- *('Irul cer'-)* is entering darkness from darkness in the dharmasutra evidently the concept one should learn from highly learned teacher.

तमसो वा एष प्रविशति यम् अविद्वान् उपनयते यञ्च अविद्वान् इति ब्राह्मणं ।

Bala:

Of the two fold deeds of dark illusion neither will embrace the ones who pray to god and chant his paens of truthful praise.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Vanmiki:

The fruits of the twin deeds (good and bad) affilicted to the darkness of ignorance will not affect those who sing the glory of god.

6. பொறிவாயில் ஐந்தவித்தான் பொய்தீர் ஒழுக்க
நெறிநின்றார் நீடுவாழ் வார்.

Lazzarus: Those shall long prosper who abide in the faultless ways of Him, who has destroyed the five desires of the senses. (Laz. Believes - this refers to 'Him'- the god)

Pope: Long live the blest, who have stood in the path from falsehood tried that from the sense gate five proceed. He also takes it a reference to god.

VRR: Those who still the five senses and walk in truth and right will ever live (Dikshitar does not take this as god. But follower of discipline)

Bala: Those who treat the faultless righteous path of Him. Who is quite free from five fold sense organs will live long in bliss. (Bala also takes this is as a god).

Vanmiki: They will live long who unswervingly stay in the path of faultless code of conduct ordained by Him, who has extinguished in the ascetics five desires which have the sense organs for in (It is taken as god 'Him' here as well)

Parimelagar: மெய் வாய் கண் மூக்கு செவி என்னும் பொறிகளை வழியாக உடைய ஐந்து அவாவினையும்

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

அறுத்தானது ஒழுக்க நெறி நின்றார் பிறப்பின்றி எக்காலத்தும் ஒரு தன்மையராய் வாழ்வார் என்ற வாறு.

புலன்கள் ஐந்தா கலாந அவற்றின் கண் செல்லும் அவாயும் ஐந்தாயுற்று ஒழுக்க நெறி அவனார் சொல்லப்பட்டதாயின ஆண்டைஆறதுருபு செய்யுட் கிழமைக்கண் வந்தது. 'கபிலரது பாட்டு' என்பது போல் (பரிமேலழகர் takes the ஒழுக்க நெறி was given by god)

All the commentators have taken the whole chapter being the first as referring to god as the little reads prayer to god. 'Kadavul vaḻtu' it is clear this has influenced the approach to Tirukkuṟaḷ.

But as I have shown the first chapter of Kuṟaḷ is about Learning -teacher and students equipments and discipline, in uniformity with what is found in with Manu, Yajñavalkya, Āpastamba and others. The first four chapters deal with studentship - Brahmacarya and is followed by family life, as is found in Dharmaśāstra, similarly the end chapters of Arattupāl deals with *Vānaprasta,* and *Sanyāsa*- these constitute the individual life style. The *Porul adhikāram* deals with communal life of the people. The last one is erotic life which is given a separate entity on account of its universal application.

Thus the structural layout of Kuṟaḷ is the same layout as the *Dharmaśāstra* and all the concepts in it are based on Dharmaśāstra of Sanskrit tradition that has been established long before Vaḷḷuvar.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The unique contribution of Vaḷḷuvar lies in the fact he has studied in details and retained what was essential in the *Dharma śāstras*. He expressed them in a powerful language and also in an orderly way that places it on par with the *Dharma śāstras*.

Attempts have been made by scholars to connect with *'Nitiśāstras'* which had no legal sanction both in religious life and legal life as the *Dharma śāstras*. The *Dharma śāstras* were part of each and every man's life as in the case of Āpastamba, Bodhāyana, Aśvālayana and others, the Niti Śāśtras had only the counseling role and not binding.

All the tributes paid to Tirukkuṛaḷ as a universal doctrine, and recognized as the signal concept of Tamil genius will now come in serious question. All these tributes will now be recognized as the common genius of the entire Indian people and can not be isolated and claimed as a regional individuality.

It is expressly declared in the *Dharma śāstras* that they are rooted in the Vedas as *Dharma*. *'Vedo akhila dharma mulam'* Veda is the root of all dharma.

The question is raised even in the time of *Sūtrakāra* (author of Dharmasutra), whether he heard the Vedas when composed. The *Sūtrakāra* answers there is a long gap in time between the Vedas and the *Dharma sutras* but there were honest and masters of the Vedas. So they are called *'Dharmajna'* and whatever was told by them was recalled from their *Smṛti (smarana)* recollection. So the *Dharma śāstras* are *Smṛtis*. *Śruti* (Vedas) and *Smṛtis* the *Dharma śāstras* have binding validity.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Therefore the dharma consist of four important parts as *Śruti, Smṛti, Niyamam* and *Pratisheda. Niyamas* are the conduct practiced by the learned men in succession- *paramparāgatam.* Those that are to be followed and obligatory but done in anticipation of fruits *phala pratpti.* These are *Kāmya Karma.* The *kāmya karma* have only limited result for enjoying the return, *Swargaprapti* is attaining heaven which is limited in nature for once that enjoyment is over, the man is born again. However to know both a study of Veda is needed. So *Veda vidya* is important and is called *Dharmasutra.* There are certain rites or actions that are prohibited as they produce negative result. Such acts are called *'Niṣeda'* prohibition. The four parts of dharma are Śruti (Vedas) Smṛtis (told by *dharmajñas*) *Niyama* (obligatory observance) and *Niṣedha* (prohibition). A *Brāhmaṇa* is expected to follow and one who strictly observes these are called *'śiṣta'* or *śilavān.* Each man who has also mastered Vedangas is an *Acarya* who becomes famous in the world.

A student should learn only under such master; and such knowledge confers the benefit of good learning. When a student learning from such an acarya he becomes *'suddha-śila-sadacaras'* who will attain the aim of life - the *purusharthas.* Such an Ācharya is *'vālarivān'* master, who is worshipped as God.

The *Dharma śāstras* who prescribe the first chapter on studentship, prescribe that the disciple should adore the teachers by touching their feet which is called *'Padasparśana'* adoration of feet-which is called in Tamil *'Thiruvadi tolal* ; this essentially

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

stands for conferment of knowledge. So Vaḷḷuvar uses this expression as *Nar-rar-tāl toludal* means, saluting the God or we may say divine feet. Having first said about *Akṣarābhyāsa* which is like primordial God for the whole world, it is the beginning of world of knowledge. This cannot be fulfilled if not learnt from such a master, *Vāl-arivan naṛṛal tolar enin.*

The beginning *'Akara mudala'* and *Naṛṛal tolal* - are the basis of education system.

7. தனக்குவமை இல்லாதான் தாள்சேர்ந்தார்க் கல்லால்
மனக்கவலை மாற்றல் அரிது.

Laz: Anxiety of mind cannot be removed except from those who are nailed to the feet of Him who is incomparable.

Pope : Useless His feet, 'to Whom none can compare,' men gain, 'Tis hard for mind to find relief from anxious pain.

VRR: Only those who have sought refuge in the feet of the peerless can shake off anxiety. Others cannot.

Bala : Except for men who've reached the feet of th' One without compare It is indeed too hard to drive off grief's and mental care.

8. அறவாழி அந்தணன் தாள்சேர்ந்தார்க் கல்லால்
பிறவாழி நீந்தல் அரிது.

Laz: None can swim the sea of vice, but those who are united to the feet of the that gracious Being who is a sea of Virtue.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Pope: Unless His feet' the son of Good, the Fair and Bountiful' men gain. Tis hard the further bank of being's changeful sea to attain.

VRR: Only those who have clung to the feet of the Lord who is the sea of righteousness, will be able to sail the other seas. Others cannot.

Bala: 'Tis hard to swim across the rest of seas except for men who've reached the feet of Him- a righteous, sea like Gracious one.

9. கோளில் பொறியிற் குணமிலவே எண்குணத்தான்
தாளை வணங்காத் தலை.

Laz: The head that worships not the feet of Him who is possessed of eight attributes, is as useless as a sense without the power of sensation.

Pope: Before His foot, ' the Eight-Fold Excellence, With unbent head who stands, like paised sense, is to all living functions head.

VRR: The head that does not bow down before and worship the feet of the Lord of the eight attributes will be as like the palsied senses.

Bala: The head that bows not 'fore the feet of one of attribute Eightfold, is worthless like the sense-organs which are quite mute.

10. பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்
இறைவ னடிசேரா தார்.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Laz: None can swim the great sea of births, but those who are united to the feet of God.

Pope: They swim the sea of births, the 'Monarch's 'foot who gain; None others reach the shore on being's mighty main.

VRR: Those who gain the feet of the Lord cross the great ocean of births; others cannot.

Bala : The ones who've reached the feet of God will swim the widest sea of births; but men who haven't reached His feet' will be at sea'.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

4.1.2. Bhikṣa Vandanam (Vancirappu)

After the chapter on Akṣara abhyasa (Vedic teaching begin) the qualities of teacher and the personal discipline of the student that are dealt within, we get a chapter on what is titled *Vancriappu* = greatness of rain.

வானின் றுலகம் வழங்கி வருதலால்
தானமிழ்தம் என்றுணரற் பாற்று.

In the *Dharma śāstras* the student discipline, the subject of food is dealt with under the caption *Bhikṣa*. A student stays in the house of a teacher in *Brahmacarya* state. However for his sustenance he must go and collect food from neighbours or one of the house holder who must support the student by giving him food as alms. The student can get the *Bhikṣa* from any house of three castes. The student is expected to show the food he received to the teacher and after his approval eat. The boy is thus not a burdern to the teacher for his maintenance. It is an important aspect of student's life style. This means after dealing with beginning of learning, the *dharma śāstras* deal with food- *Annam* which is therefore a subject matter of treatment after initiation. *Annam* assumes significance. So the second chapter of Kuṟaḷ dealing with rain following this *dharmaśāstra* tradition. Vaḷḷuvar deals with food which is called nectar *'Amṛta'*. This is essential and is given by rain cause of producing *Annam*.

In the same *Taittiriya Upanishad*, deals with *Annam* because it is the base of producing phonetics. *Annam* is obtained from water that is rain. Food is produced from waters and water is

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

called *Annam*. So this the order ordained by Upanishad which is followed by *Dharma śāstras* and Kuṛaḷ following *Dharmaśāstra* begins the second chapter with *Van-cirappu*, which in fact the subject of *annam*. *Annam* (food) was always called *'Amudu'* thousands of inscriptions mentioning provision of food offering is called *'Amudu-padi'*.

The Brahmacāri student for that matter (all people) when he eats food, first he recites *'Amirtabhidanamasi'* you are now fed with food. So when Vaḷḷuvar uses the word *'Amudham'* the chapter on *Vancirappu* emphasizes the role on rain for food. The rain should occurs at regular interval as far as possible at appropriate time in a rhythmic cycle. Without this regularity there will only drought and hunger, capacity to create or destroy a person. Even the tip of a grass will not grow, even the great ocean can be dried, even the god will have to go without getting worship or offering, one can not gift or do penance.

In verse-1 he praises the rains from sky, as the giver of food.

1. வானின் றுலகம் வழங்கி வருதலால்
தானமிழ்தம் என்றுணரற் பாற்று.

In the second he points out that the rains is the creator of food and itself becomes the food. This is an upanishadic passage which says *'Apo va Annam'* water is Annam- *Taittriya Upanishad.*

2. துப்பார்க்குத் துப்பாய துப்பாக்கித் துப்பார்க்குத்
துப்பாய தூஉம் மழை.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The rain is a creator of food and itself becomes food for others. (It is water that turns into food)

3. விண்ணின்று பொய்ப்பின் விரிநீர் வியனுலகத்
துண்ணின் றுடற்றும் பசி.

If rain fails to pour from sky, there will be only drought and hunger, when the rhythm of monsoon fails there will be only hunger

4. ஏரின் உழாஅர் உழவர் புயலென்னும்
வாரி வளங்குன்றிக் கால்.

If rain fails to fertilise the earth, the farmers will not be able to plough the land (food production will cease).

5. கெடுப்பதூஉம் கெட்டார்க்குச் சார்வாய்மற் றாங்கே
எடுப்பதூஉம் எல்லாம் மழை.

The rains may make a man or destroy him(by arriving at the proper time) or failing him at the expected times.

6. விசும்பிற் றுளிவீழின் அல்லால்மற் றாங்கே
பசும்புற் றலைகாண் பரிது.

If the rain does not fall at the appropriate time, even a small grass can not sprout.

(The message is that one can not gain even a small achievement with out discipline)

7. நெடுங்கடலும் தன்னீர்மை குன்றும் தடிந்தெழிலி
தானல்கா தாகி விடின்.

Even a vast ocean can be dried up if the clouds do not suck the waters (rain) at appropriate time.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

(If there is no proper attempt to do regular work at appropriate time, even a very great work may fail)

The verses 8th, 9th and 10th are important from a different perspective so we may discuss them in detail.

8. சிறப்பொடு பூசனை செல்லாது வானம்
வறக்குமேல் வானோர்க்கும் ஈண்டு.

If rain fails even gods in heaven will not receive special worship.

Lazzarus: If the heaven dry up neither yearly festivals nor daily worship will be offered in the world to the celesitals.

Pope: If heaven grow dry with feast and offering never more will men on earth heavenly one dare. (Pope, Clearly avoids the phrase 'worship of gods' because it will admit worship of Hindu gods.)

VRR: If the rains were to fail there would be no more offerings and festivals to Gods.

Bala: If ever the sky should get dried, to those of heavenly sphere no oblation special or daily will be offered daily. (Bala also avoids the use of 'worship of Gods' for *pūjanai* ,and seems to be influenced by Pope. Any pūjanai is not oblation but worship)

Van: Daily service and special festival to the divine beings will not take place here on earth if drought sets in.

This Kuṛaḷ deserves to be viewed from another angle Vaḷḷuvar here specifically mentions - *Vānorku cirappu* சிறப்பு

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

பூசனை வானோர்க்கும் evidently what Valḷuvar says is the worship of Hindu gods and also festivals- *cirappu- visesha pūja* and *Pūjanai-* pūja to Hindu gods.

Pope said in his introduction that no mention of any temple worship offering to Gods for Valḷuvar did not have any faith in Hindu temples and listened to Christian faith and wrote only Christian teachings as Kuṟaḷ. (P 2-3)

This Kuṟaḷ will give a direct lie to Pope's Christian colour. Pope's myth is directly exposed by this reference to *'cirappu pūjanai'* this is further confirmed by the next Kuṟaḷ in which Valḷuvar refers to *Tapas* and *Danas.*

9. தானம் தவம்இரண்டும் தங்கா வியனுலகம்
வானம் வழங்கா தெனின்.

This Kuṟaḷ says that, if there is no rain, neither *danams* nor *tavam & (Tapas)* penance or gifts will support the doer in heaven.

According to Hindu traditions, making religious gifts and penance are the path way to redemption *(Moksha)* one won't be able either to make ritual gifts or religious penances if there is no rains and will not achieve redemption.

Lazz: If rain fails not penance and alms deed will not dwell within the spacious world. (Laz. Is here as close as possible to the original.)

Pope: Heaven gets watery ceases to dispense through the wide world gifts and deeds of penance.

Digitization by Hindu-Heritage-Foundation of America, HHFA(USA)

(Here Pope translates the word *'Tavam'* as penance. According to Hindu thought Tapas is observing a strict code of life to achieve something greater, not for expiation. Tapas is something foreign to Christian concepts but pope tries to equate it to the sinners)

VRR: If the rains were to fail, there would be neither alms nor penance in this wide earth. (penance is religious vow and alms is a religious act as per Hindu thought. It is evident Valluvar is speaking about religious faith which Pope is trying to suppress.

Bala: Neither the deeds of charity nor penance will bide at all within this widest world should heayenly clouds withhold rainfalls.

Vanmiki: Ascetic practices and altruistic practices both would erase in this world if the sky would not bestow its shower.

According to Hindu thought *dāna* and *tapas* are the highest stage in the path of reaching heaven. This is achieving *Jnana* and *Kalvi*- knowledge and learning. According to a verse attributed to Avvaiyar:

ஞானமும் கல்வியும் நயத்தல் அரிது
ஞானமும் கல்வியும் நயந்த காலையும்
தானமும் தவமும் தான் செயல் அரிது
தானமும் தவமும் தான் செய்வர் ஆகில்
வானவர் நாடு வழிதிறந்திடுமே.

Hindu system lays great emphasis on giving away what one has legally owned and tapas is an extraordinary discipline these are ideals. These are mentioned here not to make the rains fall

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

but to inculcate the spirit of highest ideals among the learners. So the Parimelagar says

தானமாவது அற நெறியால் வந்த பொருள்களை தக்காருக்கு உவகையோடு கொடுத்தல். தவமாவது மனம் பொறிவழி போகாது நிற்றல் பொருட்டு விரதங்களால் சுருக்கல் பெரும்பான்மை பற்றி தானம் இல்லறத்தின் மேலும், தவம் துறவறத்தின் மேலும் நின்றன.

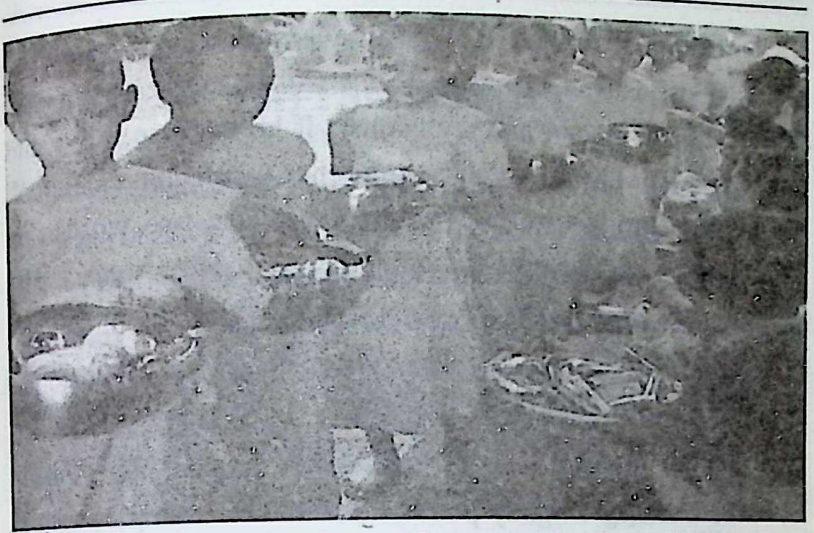
Pope's translation is off the mark. The following last Kuṛaḷ makes things clear.

10. நீரின் றமையா துலகெனில் யார்யார்க்கும்
வானின் றமையா தொழுக்கு.

By using the word ஒழுக்கு rhythm or discipline, Vaḷḷuvar points out this chapter is mainly intended to impress upon the student one can obtain great things by following *ozhukkam* an orderly discipline this chapter is connected with discipline beginning from *Bhikṣa* - alms for food a way of Brahmacāri life.

We have seen that the first word 'Vān', which has given the title, *'Vān cirappu'* is translated as rain. This is not incorrect. However there is an alternative meaning also for consideration Vān also means space- akasa and also *Aditya* - the sun. The sun is called *Tejas* the effulgence. It is the sun's race that suck water from the ocean and crowds into clouds and makes the clouds to pour. The Upanishad says *Aditya* makes the rain fall, here *'Vān'* can also be taken as Sun without whom the world can not survive. The *Taittriya Upanishad* says the waters are Annam (food) effulgence. So *Āpah*. They produce food and they themselves are food for others.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)



Āppo vānnam jyotir annādam, apsu jyotir pratiṣṭitam jyotiṣ āpaḥ pratiṣṭitaḥ, tadetad annam anne pratiṣṭitam.

This Upanishadic passage is significant in two ways. First waters appear in space as integral part of Sun's rays in the form of clouds second the clouds rain to produce and by that it becomes food for others. Thus water that produces food becomes food for others. So the mystic Kuṛaḷ *'Tupparku tuppaya tuppaki tupparkkur tuvum maḻai'* is a direct translation of the same Upanishad.

Take this Kuṛaḷ from the second chapter of *Aratuppāl* which reads - Pūja - Vaḷḷuvar speaks "Pūja"

சிறப்பொடு பூசனை செல்லாது வானம்
வறக்குமேல் வானோர்க்கும் ஈண்டு.

The meaning is clear enough if the sky fails to rains, due to drought, the festivals and worship to even Gods won't take place.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The import is clear enough. Failure of rains will result in no religious festivals or pūja to Gods will take place. It means that Vaḷḷuvar was not anti religious, If he were so, he would have written this Kuṟaḷ which is "reference to religious customs". To indicate the festival and worship, he used two words one *"Cirappu"* - special festival and *'Pūjanai'* - daily rituals. The work *Pūjanai*, itself, Vaḷḷuvar is speaking about Hindu form of worship (*Pūja*) and not anything else. This gives a direct lie to G.U.Pope's "imaginary contribution" - that Vaḷḷuvar was a Christian and he wrote Christian concepts.

Parimelaḻagar rightly points that Hindu worship consist of *Nitya* and *Naimittika* worship called *Pūja*. *Nitya pūja* is daily worship and *Namittika* is on specific occasion. This is generally called festival. It also includes a worship called for specific prayers of devotees called *"Kamya"*. Both *Naimittika pūja* and *Kamya pūja* fall under special worship, so Vaḷḷuvar uses the special worship first, followed by daily prescribed worship, generally called *Pūja*. These are more generally called *Nitya Pūja*. *Naimittika Pūja* and *Kāmya pūja*, Vaḷḷuvar mentioning these words *"Cirappodu Pūjanai"*, has pointedly shows his work is a Hindu work.

There is also another subtle suggestion. The daily pūja also include a special worship called *nityotsava*, daily festival also known Sribali. Besides the offering to the main deity, there are several secondary deities in everyday worship called *Nityotsava* and also special worship to all other Gods. In order to indicate that worship was not only to main god but also other gods, Vaḷḷuvar uses the work *"Vanorkum"* in plural, that pūja consist of worship of other deities. It is an irrefutable reference to Hindu faiths.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

4.1.3.OLUKAM
NITTAR PERUMAI

The third chapter bears the title *'Nittār Perumai'*, the greatness of Ascetics. It seems to me that it could be *'Oḻukkam'* i.e., *ācāra*, those who follow disciplined observances, could be a better title. While dealing with *dharma*, the *Dharma śāstra's* deal with *ācāra*. *Sri Viṣṇu Sahasranāmam* says *ācāra* - disciplined observance is the base of dharma and the Lord of dharma is Vishnu. The chapter should have been *'Oḻukkattu nittār'* - with the emphasis on *oḻukkam*, means, disciplined observance of prescribed conduct, called *ācāra*. It is not asecticism it stands for one who is given to discipline.

The context as it occurs, in teaching students and should apply to teacher - who is an *ācarayan* whom the student should attend. Parimelaḻagar commenting on this kural, has given an important elucidation. It is generally translated as *'Nittār Perumai'* i.e. the greatness of those who have renounced the world but the emphasis is not on renunciation but *'Oḻukkathu Nittār'* who are given to discipline. They confirm to discipline requires relinquishment of pleasures at places. It would amount to those who conform scrupulously to prescribed conduct, relinquishing any other attraction.

தமக்கு உரிய ஒழுக்கத்தின்கண்ணே நின்று துறந்தாரவது பெருமை விழுமிய பெருமைகள் பலவற்றுள்ளும் இதுவே விழுமியது என்று நூல்களது துணிவு என்று உரைத்தார்.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The treatises approve the conduct of one, who follows the code of conduct prescribed for each *Varṇa* and each stage of life, as the desired one, by controlling oneself from other pleasures and declares it as the best; It means sticking to ones own code as the most desirable according to *śāstras.*

Parimelaḻagar has given the education. The dharma will increase by following their own prescribed conduct, suited to their own caste and own stage in life (*āśrama, brahmacarya*, etc). By the increase of *dharma*, the sins will disappear and ignorance will be removed. Removal of ignorance will result in *'nitya anitya viveka'* - This means ailing faculty will disappear and an aversion towards enjoyment of fruits of birth and suffering will appear. This will stimulate aspiration for liberation (Mokṣa). This will eliminate towards worthless acts that cause the suffering of birth and action towards achievement of yoga, that will lead to liberation. This will lead to true knowledge that will eliminate such external attachments like this is mine and intern attachment, I am this, etc, will be relinquished. This is what is called *'Oḻukkattu Nittār'* says Parimelaḻagar. This is counsel for both the teacher and the student.

This is considered as the highest state for the teacher to teach the best and to the student for aspiration for which *Oḻukkam* is essential. The *dharma śāstras* call this *'Oḻukkam'* as *'ācāra'*. Both Manu and Yājñavalkya mentions in the process of teaching *Brahmacārivṛata* - Manu says.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच् चातुर्विधं प्राहुः साक्षाद् धर्मस्य लक्षणम् ।। (Manu.II.12)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Commentary of Kulluka Bhatta - वेदो धर्मप्रमाणं स क्वचित् प्रत्यक्षः क्वचित् स्मृत्याऽनुमित इत्येवं तात्पर्यं न तु प्रमाणपरिगणने । अत एव श्रुतिस्मृत्युदितं धर्मं इत्यत्र द्वयमेवाऽभिहितवान् । सदाचारः शिष्टाचारः । स्वस्य चात्मनः प्रियमात्मतुष्टिः ।

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
संयक्सङ्कल्पजः कामो धर्ममूलमिदं स्मृतं ।। (yajn.7)

Commentary of Mitakshara- श्रुतिः वेदः स्मृति धर्मशास्त्रं तथा च मनुः श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः इति । सदाचारः सतां शिष्टानामाचारोऽनुष्ठानम् स्वस्य चात्मनः प्रियं वैकल्पिके विषये यथा - गर्भाष्टमेऽष्टमे वाब्दे । इत्यादावात्मेच्छैव नियात्मिका । संयक्सङ्कल्पाज्जातः कामः शास्त्रविरुद्धो यथा - मयाभोजनव्यतिरेकेणोदकं न पातव्यम् इति । एते धर्मस्य मूलं प्रमाणं । एतेषां विरोधे पूर्वपूर्वस्य बलीयकं ।।

Yājñavalkya, repeats the same words in the same context. We have seen that the first chapter of *Aratuppāl* of Kural deals with teaching phonetics - śikṣa and the adoration of the feet of teacher. The second chapter deals with food and greatness of rains in producing food, a chapter emphasized then in sequence. Similarly the decorum is also treated in *dharma śāstras* and the Kural also deals with the *Oḻukkam /ācāra*, in the same sequence and stage.

The translator of this Kural has taken it to refer to renunciation and greatness of Sanyasis/ *Turavaram poondar*. The Sanyasis or *Turavaram* is a separate stage (āśrama), which is dealt within Kural separately, after gṛhasta, (*Illaram*), vānaprasta called

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Tavam and *Turavu*/Sanyasa. Valluvar has clearly distinguished between *Nittar* and *Turavu*. The title of the third chapter should be *'Oḻukkattu Nittār Perumai'* instead of *'Nittar Perumai'*.

Further one has to observe certain conduct (*nittār*) in *Turavu* (sanyasa) one has to leave out even these *Oḻukkam*. The two are different. So this chapter is dealing with *Oḻukkam* of student and teacher. All the translations by scholars dealing with the kurals in this chapter titled as sanyasa, needs corrections.

So when Valluvar writes in the first verse of this *Nittār Perumai* that stands for final conclusion of the śāstra.

Manakkudavar, another commentator of this Kural says, renders the meaning of this Kural appropriately-

1. ஒழுக்கத்தின் பொருட்டு மற்ற எல்லாவற்றையும் துறத்தல்

Meaning, relinquish all other things for the sake of prescribed discipline.

2. துறந்தார் பெருமை துணைக்கூறின் வையத் திறந்தாரை எண்ணிக்கொண் டற்று.

In this context, the commentator Paruthyar says, the greatness of those who cast away *kāma, krodha, lobha moha, mada, mātsarya* are so great, it is impossible to measure and any attempt to measure would be like counting the number of dead in this world.

3. இருமை வகைதெரிந் தீண்டறம் பூண்டார் பெருமை பிறங்கிற் றுலகு.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The greatness of those who realizing the effects of both birth and death discard the path of desire, stands in great height in this world and chose the path of *dharma*. Parimelaḻagar says these three Kurals of chapter speak about the greatness of Sanyasins. This requires change. The commentator Paruthyar seems to be closer with an alternative interpretation. He takes 'இருமை' - the turn as Merit (*puṇya*) and Sin (*pāpa*). He translates one who takes to the path of *dharma* abandoning the path of merit and sin; shine great in the world.

4. உரனென்னுந் தோட்டியான் ஓரைந்துங் காப்பான்
வரனென்னும் வைப்பிற்கோர் வித்து

The elephant rider protects five villages with his firm look provides the seed cause for greatness. In this Kural the human is likened to an elephant rider with a hook, the five senses are likened the privileges. If the rider rides in his elephant controls his senses, it is like protecting the five villages. He controls the elephant from grazing but controlling it he provides for the villages to grow in the field. It means by controlling, he facilitate growth of wealth.

5. ஐந்தவித்தா னாற்றல் அகல்விசும்பு ளார்கோமான்
இந்திரனே சாலுங் கரி.

The one who controlled his five senses, is like Indra, who rules the expansive heaven: In this verse, it may be noted that Valluvar mentions Indra - the Lord of heaven who resembles to one who has controlled the senses.

6. செயற்கரிய செய்வார் பெரியர் சிறியர்
செயற்கரிய செய்கலா தார்.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The English version of 'Vanmikinathan' in Thiruppanandal edition, is quite close - as he translates it as 'the great are those who achieve the impossible, the petty are those who cannot'. This Kural is certainly to inspire the young students to achieve the great.

Manakkundavar comments on this kural says, only those are great who does the impossible and not others.

The next kural of this chapter has been commented by me in the introduction itself.

7. சுவைஒளி யூறோசை நாற்றமென் றைந்தின்
வகைதெரிவான் கட்டே யுலகு.

I have shown earlier that this is an exact translation of a verse in Manu's *Dharma śāstra.*

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।
न हृष्यति म्लायति स विज्ञेयः जितेन्द्रियः ।।

This kural points out if one who having tastes, sees, touches, listens and smells the actions of five senses the world is his. Incidentally the Manu's verse gives the clue for a better translation of the kural. The phrase "வகை தெளிவான் கட்டே உலகு" would stand for स विज्ञेयः जितेन्द्रियः

He is known as who has conquered his senses. Parimel-alagar gives an elaborate notes on this kural, saying this refers to the 25 tattvas, (*purusha,* man, *ahankara, manam,* and *mula prakriti,* making a 5 *tanmatras,* 5 *bhutas,* 5 *jñānendriyas,* 5

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

karmendriyas) and the above 25 tattvas constitute as per Sankhya school. Thus this kural relates to realization of the constituents of the world.

It is interesting to see Parimelaḻagar refers here to Sāṅkhya school of philosophy. The next two kural - *(nirai molimāndar and gunam ennum kunreri*)is clubbed together as reflecting one concept namely the words of highly learned men will come as eternal statement revealed through their effect in the world, while the second one, shows that if the men of virtue are provided to anger, the same cannot be borne even for a second.

8. நிறைமொழி மாந்தர் பெருமை நிலத்து
மறைமொழி காட்டி விடும்

The greatness of highly learned men will be seen from the effect of their words, like the upanishadic teachings. The learned men's uttering's will be evident from their eternal value.

Parimelaḻagar states 'that the sayings of fully learned men will appear as mantra (*ādeśa*) and *upadeśa* (அவரிட்ட ஆணையாக மந்திரமாக உலகு காட்டும்). Evidently Parimelaḻagar here recalls, the first teaching *Śikshavalli, Tattiriya Upanaishad* which says this is the *ādeśa* and this is *upadeśa.*

அவர் ஆணையாக சொன்ன மந்திரங்களே கண்கூடாக காட்டும்.

This suggestion of Parimelaḻagar shows this chapter deals with Acarya's teachings to the student (*Ācharya antevasinam, anuśāsti)*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Similarly if men who are embodiment of virtue - in other words who are at the peak of good qualities, gets angry, it would be unbearable even for a second.

9. குணமென்னுங் குன்றேறி நின்றார் வெகுளி
கணமேயுங் காத்தல் அரிது.

The next kural likens the virtuous quality and one who possess all these good qualities is like a person on the top of the hill. It is impossible to ward off the anger of such virtuous men even if it is a momentary one. (Because they will not get angry.)

Antanar

Let us see the verse on Antanar.

10. அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்குஞ்
செந்தண்மை பூண்டொழுக லான்.

1. Lazzarus: They are truly called 'Antanar' because in their conduct towards all creatures they are clothed in kindness.

2. G.U.Pope: Towards all that breathe, with seemly consciousness adorned they live, and this to virtue's sons, the name of Anthanar or men give.

3. VRR: They are the Brhamanas who are righteous and love all creatures.

4. SRK: தன்னலம் கருதாது ஏனையஉயிர்கள் அனைத்திற்கும், நல்லருளோடு நலம் செய்வதால், அந்தணராக திகழும் நீத்தாரை அறச்செல்வர் என்போம்.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5. K.Bala: The Antanar are men of virtue and of righteous way they do always move with every life loving grace.

6. Vanmika: The compassionate are the ascetics, since they alone behave with compassion to each and every creatures.(He avoids the word Antanar, which is not warrented)

Manu:

Brahma created professions of *Brāhmaṇa, Kṣatriyas, Vaiśyas* and *Sudras.*

अध्यापनं अध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहं चैव ब्राह्मणानां अकल्पयत् ।। (1.88)

प्रजानां रक्षणम् चैव दानं इज्य अध्ययनं एव च ।
वणिक पथं कुसीद वैश्यस्य कृषिमेव च (1.89)
एकं एव तु शूद्रस्य पशुः कर्म समादिशत्
एषां एव वर्णानां शुश्रूषां अननुरुपया ।। (91)

Everything above should be pure for *Brāhmaṇas.* So all dharmas were entrusted with *Brāhmaṇa* as he was created first. He should protect all people with *dharma.*

'Antanar' is translated as 'virtuous' (Laz) son's (Pope) nittar (SRK) *Brāhmaṇas* (VRR) Parimelaḻagar says ascetics (துறவறத்தில் நின்றார்) other commentators follow him, the simple meaning would be *Aravor* (those who uphold *dharma*) all the Sangam literature the affairs. The early 8th cent, inscription says that *Brāhmins* should study at least one *Dharma śāstra* and to be appointed as Judges, should have passed an examination in

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

dharma śāstras. Since the *Silappadikaram* calls them *'Arakallatu antanar'* - Judicious officers Naccinārkiniyar, the commentator calls them *'antanar enboraravor'* i.e., *Antanar* as those who enquire into 'the end of Knowledge.' As this is class that treats all lives as equals and grace, a requirement for enquiry (செந்தன்மை பூண்டு ஒழுகலால்) obviously refers to *Brāhmin*s which has been used by VRR is correct.

This makes the whole aspect of why *Brāhmin*s were held in high esteem in society and not by birth. So Krishna says, I created the four Varnas, based on their qualities and profession (and not by birth). This esteem for *Brāhmaṇa*s was severely attacked by Christian missionaries, who wanted to wean away the population for their sectarian religious conversions in the last 300 years.

But Vaḷḷuvar held *Brāhmins* with highest respect as revealed by this Kuṟaḷ.

(Please see the Lord Buddha's teachings in the work Dhammapada in which Buddha's concept of *Brāhmins* and reverence, which is reproduced in succeding pages it should be remembered that Buddhism was based on three fundamental principles :

1. Lord Buddha
2. Dhamma
3. Sangha

According to Buddha, veneration of *brāhmins* is a part of *Dhammapada*.)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

4.1.4. DHARMADESA

அறன்வலியுருத்தல்

EMPHASIZING THE ROLE OF DHARMA

The fourth chapter of Payiraiyal of *Aratuppāl* is titled 'Emphasizing the role of Dharma'. As all the couplets emphasize dharma, the title is quite appropriate. This is the fourth chapter in the Payiraviyal of Arattupal, which is followed by Illara Iyal - that is Gṛhasta dharma. We have seen the Payira Iyal of *Aratuppāl* deals actually with Brahmacharya dharma and this fourth chapter in it is thus the end of Brahmacāri stage emphasizing dharma. This is very significant.

Asoka Maurya, the great emperor, ordered his officers and appointed teachers to spread the message of his subject. He appointed, special officers to look after this aspect in rural area, who were known as *Dharmamahamatras*. He was particular that this dharma should be taught by teachers to his students *(Antevasis)*. What are these *Dharma gunas* he ordered his officers elephant, horse riders, cavaliers, yogacharyas and *Brāhmaṇas* - that all students should be made to learn and follow what was the ancient customs.

एवं निबोधयत अन्तेवासिनः यादृशी पौराणि प्रकृतिः
माता पितृषु सुश्रुषितव्यं एवं एष गुरुषु सुश्रुषितव्यं
प्राणेषु दयितव्यं सत्यं वक्तव्यं इमे धर्मगुणाः प्रवर्तितव्याः ।

Adoration of mother and father, and similarly adoration of guru, love living beings and speak the truth, are the *dharma* gunas

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

- he ordered the teachers to spread this *dharma*. Similarly all the acquaintance of Ācharyas, were to be taught and they should also spread this message among students.

Thus we find the importance of teaching the students dharma was recognized by Asoka. In another record, he refers to

एषा हि विधिः या इयं धर्मेण पालनं धर्मेण विधानं धर्मेण सुखता धर्मेण गुप्ति

Dharma should be enforced. *Dharma* should be administered obtain happiness through dharma and protection through *dharma* (edict).

It is the emphasis on *dharma* which is spoken of by Vaḷḷuvar as *'Aran valiyurattal'*. Learning is acquisition of knowledge while *dharmācarna* is practicing conduct. In the Erragudi record Asoka says these conducts are most ancient customs Paurāni, Prakṛti evidently pre-Buddhist.

We find one of the early Upanishad, *Taittrya Upanishad* begins with the chapter on counseling students who have completed their study and ready to return to their home for married life.

The student tells the teachers "Ācharya I have completed my studies and am leaving for home - tell me what I should do? The Ācharya blesses him and says, 'tell the truth, observe dharma' - do not abandon your studies and teaching others. You should never swerve from truth and dharma. You must also improve your wealth. Adore your Ācharya - Don't slip away from righteous

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

life. Do only admirable works and not others. Whenever you have doubts about any action on our profession, you observe the *Brāhmaṇa*s who live there either as official or not, see how they behave in that situation and you follow them. This is my counseling. This is my order."

This passage in the *Taittariya Upanishad* which started teaching Varṇa, earning that started with *aksharābhyasa* ended with the teaching of dharma by the Ācharya.

Similarly, Vaḷḷuvar who began his teaching with *Akara* ends in the fourth chapter by teaching of *dharma* which ends his Brahmacharya stage. Thus the 4th chapter on *'Aranvaliyurutal'* follows both the teaching & conclusions in the foot steps of *Taittriya Upanishad.*

Introducing his chapter Parimelaḻagar, cites a line from *Puram* poem - சிறப்புடை மரபில் பொருளும் இன்பமும் அறத்து வழி படும் , தோற்றம் போல

(*artha* and *kama*), follow *Dharma.* Thus the ancient Tamil society held these in the same order as mentioned in the purusharthas, *dharma, artha, kama* and *moksha.*

1. சிறப்பீனும் செல்வமும் ஈனும் அறத்தினூஉங்
காக்கம் எவனோ உயிர்க்கு.

Righteousness will give greatness, and wealth if you follow dharma. Thus the emphasis is laid on *dharma.*

2. அறத்தினூஉங் காக்கமும் இல்லை அதனை
மறத்தலின் ஊங்கில்லை கேடு.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

There is nothing higher than following dharma and nothing degrading than forgetting it.

3. ஒல்லும் வகையான் அறவினை ஓவாதே
செல்லும்வா யெல்லாஞ் செயல்.

Keep doing dharmic works to the best of your ability, both in words and deeds.

4. மனத்துக்கண் மாசில னாதல் அனைத்தறன்
ஆகுல நீர பிற.

What is 'aram'? Keeping one's mind free from impurity. Other external shows are not dharma.

5. அழுக்கா றவாவெகுளி இன்னாச்சொல் நான்கும்
இழுக்கா இயன்ற தறம்.

Leading a life without envy, craving, anger, despicable words, are the four that must be cultivated and that is *aram*.

6. அன்றறிவாம் என்னா தறஞ்செய்க மற்றது
பொன்றுங்கால் பொன்றாத் துணை.

Dharma without thinking that you will do it at the time of your death, but do it all the time, that would be your companion in death.

7. அறத்தா றிதுவென வேண்டா சிவிகை
பொறுத்தானோ டூர்ந்தா னிடை.

One should not think that his action is *dharma* - It is there in a man who carried a palanquin, but also in the man who rides on it.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

8. வீழ்நாள் படாஅமை நன்றாற்றின் அஃதொருவன்
வாழ்நாள் வழியடைக்குங் கல்.

If one keeps performing good things without wasting a day, it would help to close the path to rebirth (that means he would achieve ultimate liberation).

It requires some help to understand this Kuṛaḷ *"Veezhnal"* - wasted day *"veezhnal"* - live with bad effects. *'Vāzhnal'* is said to refer to five sufferings they are called *Aviccai* (*Avidya*/ ignorance), *Ahamkara* (ego), *Avā* (craving), *Viruppu* (likes) and *Veruppu* (dislikes) giving these five impurities, Parimelaḻagar says these five are *'Pañcakleśa'*, by the Sanskrit scholars - Vadanular. This shows that Parimelaḻagar has studied Sanskrit and in writing his commentary had resorted to comparative study. This trend is completely absent in modern times. The Tamil only teaches abuse others than try comparative study. The previous Kuṛaḷ warns such one sided half baked interpreter and obviously they have not learned Kuṛaḷ properly.

9. அறத்தான் வருவதே இன்பமற் றெல்லாம்
புறத்த புகழும் இல.

The joy of life comes only from dharma while all others are not even from external frame.

10. செயற்பால தோரும் அறனே ஒருவருக்கு
உயற்பால் தோரும் பழி.

The only think one need to do is dharma, any other thing will bring only disgrace.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

It may be seen all the ten verses only stress the dharmic action and nothing more. This is an emphasis on teaching *dharma* to a student - *Brahmacāri*, and as seen from Asoka's *dharma*.

After the *dharmopadeśa*, we move on the second part of the book, called *"Illara-Iyal/Gṛhasta dharma."* All *Dharma śāstras* follow this sequence and Vaḷḷuvar's writing also follow same pattern. It confirms our view that the first four chapters of *Aratuppāl* - deal with the Brahmacāri stage. Asoka calls it the most ancient tradition *Paurāni-Prakṛti*. So what Vaḷḷuvar wrote was then prevalent tradition.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

4.2. GṚHASTA VṚATAM

4.2.1. GṚHASTA DHARMA (ILLARA-IYAL)

Illvazhkai -Gṛhasta dharma consists of 1. Married life, 2. The joy of partnership, 3. Begetting children, 4. Affection, 5. Welcoming guests, 6. Sweetness in speech, 7. Cultivation of gratefulness, 8. Impartiality, 9. Modesty, 10. Observance of regularity, 11. Resist from going to other man's wife, 12. Forbearance, 13. Avoid envy, 14. Hatred, 15. No back biting, 16. Don't talk Senseless things 18. Fear of evil deeds 19. Help without expecting.

Thiruvaḷḷuvar in his Tirukkuṛaḷ chapter (3) on disciplines exact translation of this verse into Tamil

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः
न हृष्यति म्लायति स विज्ञेयः जितेन्द्रियः ।

சுவைஒளி யூறோசை நாற்றமென் றைந்தின்
வகைதெரிவான் கட்டே யுலகு.

Suvai (taste) *Oli* -is light, Ūru- is touch, *Osai* -sound and *Nāṛṛam*- fragrant smell. These are the great attractions that would divert student's attention. It may be seen the *Dharma śāstra* verse is exactly rendered in to Tamil by Vaḷḷuvar.

In both instances the verse occur same context. There could be no doubt Vaḷḷuvar derives his work from the same *Dharma śāstra.*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Another example I can cite in *Porul adhikāram.*

Having seen some exact translations we may now examine the layout of the text.

In the *gṛhasta dharma* dealt with by Vaḷḷuvar the first three are 1. Householder the supporting the three āśramites, *Brahmacāri, Vānaprasta* and *Sanyāsa;* 2. Deals with *Tarpana* offering to *Deva, Rishi,* and *Pitrus.* 3. Offering of *Yajñas* to five namely, *Deva, Rishi, Pitru, Athiti,* and *Bhuta* in sucession.

It will be shown below the sequence of 1. Support of three Āśramas 2. *Tarpana* 3. *Pañca yajñas* are found in the *Dharma śāstras* in the same order.

The Kuṟaḷ on- இல்வாழ்க்கை

இல்வாழ்வான் என்பான் இயல்புடைய மூவர்க்கும்
நல்லாற்றின் நின்ற துணை.

The *gṛhasta* (family man) is house-holder the firm supports in the journey of life of student the Vānaprasta and the Sanyāsin (ascetic) who constitute the three (other āśramites) says Vaḷḷuvar. Parimelaḻagar has pointed out they are *Brahmacāri, Vānaprasta* and *Sanyāsin.* who observe vow and pursue their determined life. They are supported by food, and other requirements. This is a clear evidence of Vaḷḷuvar supporting the three āśramas which derive support from *gṛhasta.*

This is clearly after *dharmasutra.* Manu's exposition of this concept is important. He says, the rain comes down from Āditya,

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

the sun from rain is created food and all living beings. And as all living beings live through Vāyu so also all the Āśramas flourish by the support of *gṛhasta dharma.*

Because all the other three dharmas live through the food of knowledge *(Jñāna)* and they are maintained by the householder his āśrama is superior to all others. Therefore he must be adored by one who wishes to attain heaven.

आदित्यात् जायते वृष्टिः वृष्टेः अन्नं ततः प्रजाः
यथा वायुः समाश्रित्य वर्तन्ते सर्वे जन्तवः
तथा गृहस्थं आश्रित्य वर्तन्ते सर्व आश्रमः ।
यस्मात् त्रयोऽस्मान् आश्रमिणो ज्ञानेन अन्नेव चान्वहं
गृहस्थेनैव धार्यन्ते तस्मात् ज्येष्ठाश्रमो गृहं स सन्ध्यर्चः
नित्यम् स्वर्गं अक्षयकाम्यत । (III. 76)

Here it is important to draw attention to Kuṛaḷ which begins the second adhikāra of the text.

வான் இன்று உலகம்பெய்து வருதலால் says that as rains pour from outer space it becomes food. It is also derived from Sun (III. 76). Manu says that rain comes from Aditya the sun, but Vaḷḷuvar says it comes form the Vaan (sky).

It is followed by the happiness of wife as partner in life. In the chapter on householder the family man is expected to support, neglected, helpless diseased, and the dead with none to dispose of. It is almost an expected as a communal responsibility to look after the abandoned and aged.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

There is a chapter on begetting progeny *(putra prapti)* which is again in to *Dharma śāstra.* The marriage is described as *prajāpatyā* begetting sons which was viewed to ensure, attainment of heaven.

The other chapters on gṛhasta dharma, deal with the need to cultivate good habits and abstain from evil deeds. Most of these habits are as listed in the *Dharma śāstras.*

The last ten chapters prescribe the pure and excluded life of Tapasvins, their qualities and their life style. This part also seems to be the same for vānaprasta stage, except the later could take his wife to the forest with him.

The first volume on *Dharma - aṟattupāl* is dedicated to the life style of a person as an individual.

The second volume on artha- Poruṭpāl, is dedicated to the individual as a part of the society.

It is titled Poruṭpāl, *porul* standing for *artha* and so it has overlapping with *Artha Śāstra.*

It seems this book could also be considered in three parts. At the beginning we have *'Rājaniti'* the royal rights and privileges.

It is clearly a text book of Hindu monarch, as the head of the state.

This part is found as part of some *Dharma śāstra,* of Manu's text, Yajñavalkya and others. It emphasizes the King's role in protecting his country from external aggression and internal security.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The essential components of Royal administrative machinery and the functioning of the state.

Where the king had no powers to enacting law, he was to maintain the rusting age old laws with its regional variations.

One of the important function was to maintain law and order and so was the final authority on matters of punishments, called *'Daṇda nīti'*. The *Dharma śāstras* defines various characteristics of crimes and also the kings moderate punishments.

In all these matters, Vaḷḷuvar follows the looks of Manu, and Yajñavalkya and there could be no doubt that Vaḷḷuvar was a follower of age old legal system of the Hindus.

The third book of *Thirukkural* is *'Kamattu Pāl'* on conjugal life.

It deals in a dignified manner man-woman relationship.

In that it is more on customs and manners and mostly in dialogue form.

It deals more prominently dramatic conventions than any kind of indulgence.

It is broadly -

1. தலைவன் கூற்று (Hero's dialogue)
2. தலைவி கூற்று (Heroine's dialogue)
3. தோழி கூற்று (dialogue of playmate)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

So far as Pre-marital love is concerned one of the approved form of relationship, called *Gandharva* in the Vedic tradition.

It is brought under *'kalavu'* in Tamil defining the agreement of men and woman in secret meetings, sending messages etc.

This form is approved by the Vedic tradition, subject to the condition that it is legalized as it is known, through approved rites the second form of marriage dealt with by *Tirukkuṟaḷ*, is legal marriage, as per Vedic rites, called *'Karpu'* - *Karpu* is a prakrit form of *Kalpita* prescribed in *Dharmaśāstra*.

The next verse in the chapter is :-

துறந்தார்க்கும் துவ்வா தவர்க்கும் இறந்தார்க்கும்
இல்வாழ்வான் என்பான் துணை.

Here another group of three people are described (துறந்தார், துவ்வாதார்). If we take the three mentioned here, 'Turantar' represents Rishis. *'Irantar'* represents dead people, 'Tuvvadar' obviously the devas. This would show, this Kuṟaḷ speaks of *tarpana* - liberation through water, the *Deva, Rishi* and *Pitru*. According to the *Dharma śāstras*, every house holder must perorm this *tarpana*, which consists of offering water accompanied by this three groups *Deva, Rishi* and *Pitru*. The offering of *tarpana* is meant to please these groups.

This *tarpana* should be followed by *Pañca mahayajñas*, the five great sacrifices which consists of offering of food. Cooked rice rolled into a small ball and offered to the group.

1. Vasus, Rudras, Āditya and other devas.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

2. The rishis are Atri, Bhṛgu, Kutsa, Vashishta, Gautama, Kaśyapa and Angiirasa and

3. The pitru mentioned are Soma, Pitrumān, Agni, Yama, Angirasvan and Kavyavahana.

Each of these three form a group to whom we do *'tarpana'*. The same three are offered food daily symbolically are called Devas, Rishis, Pitrus, Athitis and *Bhutayajña.*

A Vedic follower is expected to offer. Tarpana is offering water and Yajña is offering foods. Among these five Devas and Pitrus are offered bhalis (cooked balls of rice). *Athiti* should be fed with cooked meals. For the Rishis, recitation of Vedas, Puranas, Itihasas form the offering.

The *Dharma śāstras* speak of these *tarpana* and *pañca mahayajñas,* one after the other, mentioning that they must be performed daily.

The *Tirukkuṛaḷ* referring to these two forms of daily offering in the second and third Kuṛaḷ beginning with *'Illara Iyal'*, and *Tenpulattar* had these offerings in his mind. This would show Vaḷḷuvar is householder, was no doubt listing these essential rituals of the Hindus so the view of modern scholars that Vaḷḷuvar did not refer to any Hindu rituals is not correct.

The verse reads-

தென்புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்
கைம்புலத்தா றோம்பல் தலை.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

It means it is important to offer sacrifices to *pitṛ, deivam* (gods) guests *(athithi), okkal* (all living beings), like man and *Tān* (one's own living)

This is a very important aspect of Hindu system, that has come down from Pre-Buddhist periods. The very fact that Vaḷḷuvar emphasizes (ஓம்பல் தலை) the performance of these five sacrifices for the *Gṛhasta* is a pointer to the fact that Vaḷḷuvar was a follower of Hindu system. The *Pañca mahayajñas* are mentioned in all the *Dharma śāstras* of Manu, Yajñavalkya, Gautama, Āpastamba, Bodhāyana and others.

Manu dharma gives the following as Pañca yajñas-

पञ्चक्लृप्ताः महायज्ञा गृहे गृहेमेधिनाम्।
अध्यापनं ब्रह्मयज्ञं पितृयज्ञः तु तर्पणम्।
होमो देवो बलिः होमो नृयज्ञो अतिथिपूजनं ।
पञ्चैतात् यो महायज्ञान् हापयति शक्तितः ।
स गृहेऽपि वसन् नित्यम् सन् दोषैः न लिप्यते
देव पितृ अतिथि भृत्यानाम् पितृणां च आत्मनः च यः
न निर्वपति पञ्चानां उच्छवसन् न जीवति ।
अहुतं हुतं चैव तथ प्रहुतं एव च
ब्रह्मयज्ञं हुतं प्रासितं च पञ्च यज्ञान् प्रचक्षते । (Manu.3.67)

It gives the concept of *Pañca yajñas* its cause and effect.

Sundaramurti. K who has written farily good introduction to his edition of *Thirkkuṛaḷ* in Thiruppantal edition, is fairly balanced and sincere writer with no prejudices. However his lack

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

of Sanskrit does let him down at places. For example, while working a note on the Kuṟaḷ "இல் வாழ்வான் என்பான் இயல்புடைய", praises the pivotal role of a householder, says the three mentioned in the Kuṟaḷ he says, that all commentators taken the three as Brahmacāri, Vānaprasta and Sanyāsi. Vaḷḷuvar has taken only the Tamil tradition, by dividing householder and recluses *(Illaram* and *Turavaram)* and also speaking about chastity and pre martial union in romantic life *(Karpu* and *Kalavu)*, it is clear that the view of commentators is not acceptable. Here Sundaramamurti, clearly opines that Illaram, Turavaram, Karpu and Kaluvu are purely Tamil tradition and so that all the commentators were wrong because they consider the three as Āśramas, like Brahmacāri, Vānaprastas are Sanyāsi asthrama is not acceptable.

The Kuṟaḷ is however is clear, that it says the gṛhasta (Ilvazhvan) is the support of other three groups. Sundaramurti, has not spelt out who are the other three groups, the commentators have specifically pointed out who are the other three groups.

The Dharmaśāstra which is followed by *Tirukkuṟaḷ* has also said that Gṛhastas is the main support of other three āśramas. Tirukkuṟaḷ does deal with student's life, family life (gṛhasta), *tapa* life which is undertaking penance and the fourth is Turavu *(Sanyāsa)*.

(Deva Rishis, pitru tarpana - *Dharma śāstra* viśeṣa prakaramam V.1000)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

So when he is talking about the duties of house holder as a supporter of other three groups, it can only refer to Brahmacāri, Tapasvi and Sanyāsi and non else.

Thus it is evident the whole of *Tirukkuṟaḷ* is an abridged form of *Dharmaśāstra*, but expressed in a most exalted and powerful manner.

We may say that Vaḷḷuvar's *Tirukkuṟaḷ* is the one text that made the Northern Vedic life, the most common accepted and followed all over Tamilnadu, as it was easily accessible to all in their own language.

Vaḷḷuvar was the unparalleled integrator of this country. 2000 years ago, but it is a pity that his role has not been properly focused.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

4.3. SANYĀSA (THURAVU IYAL)

4.3.1. TĀPASA (Thavam)

Thus the major division as *Turavu,* leads to Tavam and renunciation all follow the *Dharma śāstra* texts. The four Brahmacāri, Gṛhasta, Vānaprasta and Sanyāsa are the Āśramas discussed by Tiruvaḷḷuvar that fully attest the structure of the text as a Hindu text.

4.3.2. SANYĀSA (Thuravu)

Tapas is undertaking penance and is relinquishment under *Tapas* as relates to penance within worldly environment, it requires gradual relinquishment. It starts with compassion rejection of non-vegetarian dishes as it involves kindling of animals and undertake penance. It also requires eliminating undesirable conduct , non stealing, keep calm without getting angry, ahimsa, non-killing, realize impermance person realizes the impermenance of the world, naturally takes here to refrain from all acts of duality, which finally leads him on to the knowledge and without any kind of desires.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

4.4.1. VIGHNAM ŪZH (FATE)

The Yajñavalkya Smṛti adds the end of dharma two chapters 1. *Ganapati Kalpa* and the second as the Navagraha (Nine planets) in both these case they are meant for protection from natural calamities over which man has no control. But they need to be purified through worship and expiation. So Vaḷḷuvar adds an additional chapter Ūzhiyal on fate.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

VOLUME - II

Porutpāl

5.1. Introduction by R. Nagaswamy

While the volume *Aratuppāl* is mainly concerned with personal life of man, the *Porutpāl* shows him the society. He would like to have security in life for himself, for his relatives, and others, for which he is ready to earn wealth and pay a portion of his earning to the state by way of tax called *'Irai'* and expects the state to give him protection. He has to earn wealth to support his family through legal means and he should have to use it with freedom. He needs protection to his wealth. At the same time he need to earn his wealth not through illegal means. He also need to live with his relatives, and friends. Someone must ensure his freedom, wealth and family; that power is vested in the king. So this chapter required the Kingship, with necessary power to regulate the people's life.

This volume therefore, deals with wealth, the protective power- the kingship, the civil administration of the territory and state, necessary force to prevent the external invasion and internal security the judiciary to determine crime and punishment and king personally inspecting the security.

This second volume is thus- deals with wealth and ease the largest in the collection. It deals with kingship called *Arasiyal,* its various limbs like army, policeforce, councilors, ambassadors, etc., and other miscellaneous requirements this volume is

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

dedicated into three parts as -1. Kingship (Arasiyal), 2. Laws of Administration (Anga Iyal) and 3. Miscellaneous (Olibu-Iyal) and a total of seventy chapters.

A study of chapter reveals headings and their sequence, are well thought out. The kings own educational qualifications his neglect of study, his acquisition of knowledge, his own intelligence are listed one after the other. His willingness to seek the advices of great men, appreciate decisions and understanding one's own strength and choosing appropriate time, place, actions and chose the proper course of action and other qualities required for the king. The king must cultivate the servants, remain impartial and upright at all times refrain from harsh injustice and treat people with compassion with grace, maintain enthusiasm, number of servants, face bravely adverses etc. these are called the three great powers of a king. These are *Prabhu śakti*, *Mantra śakti*, *Utsaha śakti* in ancient Indian text.

The second part of the volume called *Anga-Iyal*, the limbs of administration, deals with ministers their qualification, their purity, their ability to advice the king are dealt with. It also deals with army, and its strength, friendship, enemity, freedom meanness, absolve and understand internal, external enemies etc.

The third part deals with mostly abstract requirements like citizenship, pride, honour, magnanimity, civilized behavior, gratefulness, poverty, etc. There is a chapter on agricultural cultivation. It is to be noted that the volume is treated after the Dharma-Aratu pal and evidently in the same manner as treated in

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Manu, Yajñavalkya and other *Dharma śāstras*. The sequence of layout is exactly the same. It virtually is what is dealt with in *Arthaśāstra* of Kautilya. Both Manu and Yajñavalkya deals with Raja niti and kingship are in the same manner and many parallels are seen between *Tirukural* on the one side and the Manu and Yajñavalkya's code on the other. V.R.R Diskhitar is most celebrated scholar who have dealt with this subject. I am citing his analysis.

We have seen that Tiruvalluvar used extensively the *Dharmaśāstra* in *Aratupal* and in this volume *Porutpāl*, he draws from both the *Dharmaśāstra* and also the *Arthaśāstra* of Kautilya.

We will be seeing he also have drawn *Nātyaśāstra* and *Kamaśāstra* in writing his third volume *Kamattuppal*. It is but natural that these three major aspect of human life, has been formulated by the early writers, Tiruvalluvar did not hesitate in using in the work.

Thiruvalluvar has two chapters on Kingship especially on upright rule, which are titled upright justice (செங்கோண்மை) and crooked justice (கொடுங்கோண்மை). These two highlight the Tamil ideal ruler ship and justice. Each chapter has ten verses and emphasize the ideology of State rule. We will deal with only a few select verses, though both are critical around one ideal, both emphasizing the role of Vedas and *Dharma śāstras* in the rule of the State.

The third verse in the chapter on *Sengol* (upright rule), is as follows

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்
நின்றது மன்னவன் கோல். (Ch.55 v.3)

Antanarnūl stands for the Vedas and *Aran* for *Dharma śāstras*. This is specifically mentioned by Manu as *Śruti (i.e. Vedas and Smṛti (the Dharma śāstras)*. The dharma which stands for righteous rule is rooted in *Śruti* and *Smṛti*. (The *dharma śāstra* was created for the use of *Brahamana Dharma*.

आचारो परमो धर्मः श्रुत्युक्त : स्मार्त एव च।
तस्माद् आचारेण सदा युक्तः नित्यं स्यात् आत्मवान् जनः ।।

According to Manu, the Vedas are the root of *Dharma* and *Smṛti*.

वेदोखिल धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारः चैव साधूनां आत्मनः तुष्टिरेव च
यः कस्यचित् धर्मः मनुना धर्म कीर्तितः।
सः सर्वो अभिहितो वेदे सर्वज्ञानमयो हि सः ।।

So When Valluvar says the King's scepter is the root of Vedas of *Brāhmaṇas* and *Dharma śāstra* is the root, is clearly shown that the Tamil's ideology was to uphold the path of Veda and Dharma is an unmistakable evidence of *Vaidika Dharma Marga* was the ideal of Valluvar's teaching and the path of ancient Tamils and that was called *Sengonmai* - just ideal rule of the Tamils. So the scepter of (Tamil) King's was the symbol proclaiming the root of Veda and dharma (*antananul* and *aran*).

All the commentators including Rev. Lazzarus, interpreted *'Antanunul'* as the Vedas of the *Brāhmaṇas*. Pope, however, does

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

not indicate anything. Parimelaḻagar says the King's scepter stands as the protective symbol of the *Vedas*, the texts of the *Brāhmaṇas* and the dharma, mentioned in them. Continuing his commentary, Parimelaḻagar says that though the Vedas are common to *Brāhmaṇas, Kṣatriyas, Vaisyas* and others, as *Brāhmaṇas* heads the list, the Vedas are mentioned as the texts of the *Brāhmaṇas*. *Aram* refers here also *dharma* stands for customs other than judiciary. Though *Śruti Vedas* and *Smṛti Dharmās* are conceived as immortal, the scepter symbolizes the backing of rulership and so it is said to remain foremost in ruler ship. The word *"ninratu"* stands for "firmly stands" behind Vedas and *Smṛti* (Parimelaḻagar).

Pari Perumal, another commentator holds that in the country, there are (Vedic) reciters and executors of dharmas, live, the verse the Scepter is foremost in the country. It means in such a country, education and righteous life will prosper (Pari Perumal).

'The King's *Sengol* says Paruthyar, another commentator, Vedic and dharmic path are given first protection in the State.

Kalingar, another commentator says, it is the Vedas that preach all the righteous conduct of the world. Following the sacred paths of the Vedas and the *Dharma sutra* path, they are mainly the King's justice, symbolizing the upright scepter.

Evidently, all the ancient commentators held that ruling King should protect the Vedic and dharmic path.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

There is a verse in the chapter (ch.56.ver. 10), which says that if the King does not rule righteously, then the cows will loose their usefulness and the Brāhmaṇas will forget their profession of justice.

ஆபயன் குன்றும் அறுதொழிலோர் நூன்மறப்பர்
காவலன் காவான் எனின்.

In the verse the word *"Arutolelor"*, those with six fold profession" stands for Brāhmaṇas - This is also mentioned in *Tolkappiam,* the Tamil grammar. Evidently Valluvar links Brāhmaṇas with righteous ruler as this is a Chapter on injustice. All the commentators, up to 20th Centrury have taken the word "Arultoḷelor" as Brāhmaṇas. Even Pope has taken the word to Brāhmaṇas. But M.Balasubrahmaniam, who wrote his commentary in 1965, when the Dravidean movement was at its height (they captured power in 1967 - two years later the M.Balasubramanyam's work) invoked the anti-*Brāhmins* ideology and secularism thread takes this word to mean six fold workers. VRR Dikshitar is however takes the "Antanarul" as the books of the Brahamanas and the other word *"Arutolelor"* as Brahamanas. VRR wrote in his book in 1949. Thus up to the middle of 20th Century for 2000 years, all learned men took these references to mean *Brāhmaṇas* and their books as Vedas BalasuBrāhmaṇaiam's new found ideology has made him to change Valluvar's intention. We may leave the new ideologies to themselves, saying it had no relevance to Thiruvalluvar's writing 2000 years earlier. Even Balasubramanaiam has not ruled out of the possibility of Valluvar's might have been they represented Brāhmaṇas, their text and the culture.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

We are convinced that Valluvar was clear in his mind that his text reflected the Vedic and *dharma śāstra marga* as the firm ideology of the ancient Tamils and their Kingship. So Valluvar emphasized the fact, that Vedic life and conduct and wrote the Dharma śāstra in Tamil for the use of Tamil speakers. Valluvar's system was Vedic system. Evidently, Valluvar made Vedic thoughts as the guiding principles of the Tamils. Valluvar's path is *Veda marga* has been established in the *'Aratuppāl'* and in the *'Porutpāl'*, he showed that it was the ideology of the Tamil State.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.2. *Porutpāl* a study by V.R.R. DIKSHITAR

Whatever be the date of the Āryan advent in Peninsula India[1] one fact is clear, namely that Āryan ideas and ideals had become completely popularized in Tamil India sometime during or before the epoch of the Sangam. A study of the niti texts in Sanskrit Literature bears out that the state came into existence for the progressive realization of the *trivarga* or the muppal of Tamil Literature[2]. The conception was that progress of the world *(lokayatra)* meant the progressive realization of the chief aims of life and these chief aims of life according to the then prevalent notions and standards were dharmav *(Aram),* artha *(Porul)* and kama *(Inbam).* Though the end of this realization is moksa (vidu) yet neither the *Arthaśāstra* writers of Sanskrit Literature nor the political thinkers of the ancient Tamil land have thus expressed it. The idea was that the *Trivarga* was the means towards that end, and if once the means were realized, the end would automatically follow. That the importance of *Trivarga* was well realized in Tamil India of the Sangam period is evident from the *Tolkappiyam* and the eighteen poems of *Kilkkanaku,* traditionally accepted as the Sangam works. These eighteen poems among which the *Tirukkuṟaḷ* claims the first place of importance have for their object how best to realize the *Trivarga* or the *muppal* which would lead to the attainment of heaven. In his commentary on the Kuṟaḷ the celebrated commentator Parimelaḻagar refers to the indebtedness of Tiruvaḷḷuvar to the accredited authorities on

[1] The generally accepted date is 700 B.c

[2] The author's *Hindu administrative Institutions*, p.35

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

dandaniti such as *Vyālan (Brhaspati)* and *Velli (sukra)*. Unanimously Indian tradition records that Brhaspati and Sukra were the first political theorist to whom other writers including the illustrious Kautilya and the compiler of the Rajadharma section of the *Mahābhārata* were indebted.

Alleged indebtedness to Sanskrit -In a recent publication in Tamil[3], an attempt has been made to study the Kuṟaḷ from a Tamil point of View. It is contended that there is no warrant for the statements of the commentator Parimelaḻagar in regard to the indebtedness of Vaḷḷuvar to Sanskrit authors, and that there is a marked difference in the classification of the muppal and that the concept of muppal is the result of a slow process of evolution of the Tamil genius, and that the ideas underlying the Kuṟaḷ have no correspondence with those of Sanskrit writings[4].'We do not propose to examine here these views which are yet to be proved before they could be adopted as conclusive. It may be that the Tamilian genius developed itself on independent but parallel lines, and the process of such slow but sure development culminated in the genius of the Tirukkuṟaḷ's author.

[3] *Studies in Tirukkuṟaḷ* by R.P.Sethu pillai with a foreward by K.Subramania Pillai, Madras (1923)

[4] *See the chapter entitled* (-திருவள்ளுவரும் பரிமேலழகரும்) *and especially p.163*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.3. SOURCES OF INFORMATION

Whatever be the decision which future research will arive at in regard to the above particulars, it is a fact of the utmost importance that the Kuṟaḷ and other poems of *Kilkkanakku* deal with the *trivarga* or the *muppal*. Though a cursory examination of the work has been made already, still we shall proceed to examine the same in detail to know whether any facts could be gleaned out of the fiction that has gathered round this notable poet and philosopher. The chief sources of information for the life sketch of this author are the Kapilar *Ahaval* and the *Tiruvalluvamalai*, while the Ceylon traditions as transmitted in its chronicles throw some welcome light. Besides, we have multifarious references in Tamil classical literature which go a long way to fix the chronological limits of Vaḷḷuvar's age.

Legends - Of these the story contained in the Kapilar Ahaval belongs to the realm of pure mythology. A reference to this work and its value to the historian of Tamil India has already been made in our study of the Sangam poet, Kapilar. The story runs that he was the son of a Brahman, Bhagavan by name, by his wife, a Pulaya woman, named Adi. The circumstances which brought about their marriage are peculiar and quite incredible. One vow taken by them on the eve of the marriage was to give away their children as presents and retain none. It is said that the marriage was over and as time went by, they had seven children - four daughters and three sons. The four daughters were Uppai, Uruvai, Avvai and Valli. These were presented to a washer man a

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

toddy-drawer, a panan, and a kurava respectively, who brought them up. The three sons were Adigaman, Kapilar, and Vaḷḷuvar. While Adigaman became the adopted son of the chieftain of Vanji, Kapilar was brought up by a Brahaman. Vaḷḷuvar was presented to one Valluva, a resident of the modern Mylapore. Thus the parents fulfilled the vow which they took on the occasion of their marriage. Tradition further narrates that the adopted father introduced Vaḷḷuvar to the profession of weaving in which he spent his time.

Criticism of the Legend - The story is so full of inaccuracies and incredible statements that we are afraid there is no basis of truth in it excepting the mention of the two names Bhagavan and Adi. These names are found in the first Kuṟaḷ in the order of the Adi-bhagavan, which means, the God of the Universe and has possibly nothing to do with his parentage. There is no reliable literary evidence, first in regard to his parents, his brothers and sisters, secondly his adoption by a Valluva, thirdly his being brought up at Mylapore, and lastly his taking to the profession of a weaver. It seems that the ingenious author of the legend took up the compound word Adi-bhagavan in the first Kuṟaḷ and also the name of Valluvan, and wove a story out of his fertile imagination. அகர முதல எழுத்தெல்லாம் ஆதி பகவன் முதற்றே உலகு. (1). To repeat once again, it is a very late work and the account contained therein cannot be credited with any authenticity whatsoever.

The story of the Tiruvalluvamalai - The circumstances under which the Tiruvalluamalai came to be written, and the legend

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

that has gathered round this, are of supreme interest. It is said that Vaḷḷuvar was not merely a weaver but also a man of letters and an erudite scholar (See *Abhidanachintamani).* His profound scholarship attracted to him Elelasinga, a prominent merchant, who carried on overseas trade. Elelasinga became much attracted to Vaḷḷuvar and accepted him as his teacher. At his request and for the use of his son, Vaḷḷuvar composed the great Kuṟaḷ. What was originally intended for a single individual has become the book of morals to be usefully read by the whole world. In that golden age when Vaḷḷuvar had the good fortune to live, it was the custom to get every literary work approved by the Sangam Assembly, then located at Madura. In accordance with this practice, the book was taken to the Sangam Hall. At that time, forty-nine poets were the guiding lights of the Academy. When the work was presented it met with opposition from all sides. It was remarked that it was an inferior composition much beneath the recognition of the Sangam. But when it was pressed that it might be placed on the Sangam plank and thus tested, it was agreed to. When once this was done, the Sangam plank made enough room to be occupied by the book, to the utter surprise of the members of the Academy. They then recognized the great value of the work and placed the author in the first rank of the poets.

This was not all. Every one of the forty-nine realized his mistake in having rejected it in the first instance, and perhaps to make up for it, every one of them hailed it as a first class work by singing a verse in praise of the work, the Kuṟaḷ and its celebrated

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

author. Iraiyanar (God Śiva in disguise) compared the poet's tongue to the kalpa flower. Goddess Saraswati claimed it as the Veda itself. The King Ukirap-peru Valuti compared Vaḷḷuvar to Brahma himself. Similar panegyrics were uttered by every one of the poets constituting the Sangam. A collection of these songs was then made and thence it went by the name of *Tiruvalluvamalai.*

The story in the Ceylonese Chronicles - Another source of information is the semi-legendary story of Elelasinga as narrated in the Ceylon chronicles. These documents mention various incidents connected with the story of Alara and the term *alara* is only a corruption of the Tamil world Elela, the just and proper ruler that ever ruled the island of Ceylon. It is said that this Alara of *Elela* was a noble of the Cola kingdom who invaded Ceylon with an army, had the local ruler Asela defeated and slain, got himself crowned king of the island, and reigned for forty-four years from 145 to 101 B.C (Mahavamsa, Ed. Wm. Geiger (1912) Intro, p. xxxvii) He ruled the island so justly and impartially that he was loved by all classes of people. The details of his administration of justice, such as hanging up a bell of justice to be rung by such as should be in need of justice, killing his son who had accidentally killed a calf, offering his head to be cut off as a penalty for unwittingly damaging a stupa, need not detain us at present (Mahavamsa, S. B. of Ceylon, vol, I, pp. 107-10)

Apart from the story, what is of importance to us is, if Alara or Elela can be proved to be the Elela, disciple and contemporary of Vaḷḷuvar, then there is a clue and a remarkable clue to attribute the author of the Kuṟaḷ to the second century B.C.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Criticism of the Legends - The following arguments disprove the authenticy of the legends mentioned above. First the reference to semi-Brahmanical parentage is curious and unworthy of the birth-story of a saint like Vaḷḷuvar. The Adi-bhagavan in the first Kuṟaḷ venba refers to God and certainly not to his parents.

Secondly, Adigaman is a king of much repute who is extolled by poets like Kapilar and Avvaiyar. Thirdly, the adoption of the poet by a Valluva at Mylapore is yet to be proved. Even if this were proved there is the difficulty of interpreting the term *Valluva*. Was it the name of caste, or the name of a person, or name of an office, are questions, the answer to which is shrouded in deep mystery. Valluva may mean a member of the depressed classes, a priest, a foreteller, a nobleman, and an officer of the State. This interpretation could be sustained if the term could be identified with the Sanskrit term Vallabha (See The Tamilian Friend, vol. x, pp 7-9).

Fourthly, there is nothing to corroborate the fact that Vaḷḷuvar took to the occupation of weaving(See the twenty-first poem of *Tiruvalluvamalai* attributed to Nalkur velviyar). What is all known is that Vaḷḷuvar was a native of Madura. But if we could credit the tradition in the *Tamil Navalar Caritam* with any authenticity, there is here a stanza attributed to Vaḷḷuvar himself where he says that his profession was weaving. இழை கக்கிநூனெருடு மேழை

From the fact that this line and the stanza wherein occurs this line admit of other interpretations, we cannot cite this as an authority to hang anything like a theory.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Fifthly, the circumstances narrated for the composition of the *Tiruvalluvamalai* contain an epic interest not quite useful for purposes of historical investigation.

Sixthly, the introduction of Gods and Goddesses like Śiva, and Sarasvati presupposes a super-human atmosphere far from being believed by ordinary men. The introduction of these deities detracts the value of the document as a reliable account.

Seventhly, the same epic and puranic interest centers round the story of the Alara in the Ceylon traditions. How this story is an authentic one it is not possible to say.

Probable Historical data of the Legends - In spite of such inconsistencies and incredibilities, the legends could not be set aside as affording no value to a student of history. Bereft of the story, the Tiruvalluvamalai bears out the suggestion that Vaḷḷuvar was a member of the so-called third Sangam and a contemporary of some of the celebrated Sangam poets. We can also gather that he bore the name of Vaḷḷuvar. It may be that the saint belonged to the Valluvakkudi, a community whose profession was to publish Government orders by beat of drum. It is the interesting suggestion of Professor Rangacariyar that the term Vaḷḷuvar is equal to Rajanya in Sanskrit literature, and that from the political and practical wisdom he displays in the book (See Studies in Sangam History, Ed. Review, October 1928.), Vaḷḷuvar must have held one of the high offices of the State. We are reminded of the fact that a political theorist like Kautalya wrote his treatise, the Artha Śāstra for his Narendra or king Chandragupta. In a similar manner

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Vaḷḷuvar might possibly have done this as a guide to his friend Elela or his son. It is also possible that just as Kautalya was appointed Chancellor of the Empire, Vaḷḷuvar might have been chosen for a high office of the State.

Though there is nothing impossible in this, yet, there is nothing definite to venture a conjecture like this. If this could be proved, it would falsify the suggestion that the term denoted the caste, and not office or occupation.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.4. THE AGE OF TIRUVAḶḶUVAR

While we are roaming about in a world of conjectures and imaginary pictures basing each on a single word or expression accidentally used or met with, it is preposterous to take up the examination of the date of the composition of the Kuṟaḷ. What is gratifying to note is that there is not such hopeless bewilderment in regard to this particular topic. There are three theories that now hold the field. One is that he was a late writer and his date could not have been earlier than the sixth century A.D (History of the Tamils see.p.588). The other is that he flourished sometime in the first century A.D (See .G.S Duraisamy, Tamil Literature, p.89). The third is that he must have lived in the first or second century B.C. As we shall see subsequently the cumulative weight of evidence is in favour of the last date. The following facts lead on to this assumption:-

1. The Ceylon traditions assign his contemporaneity with *Elela* or *Alara* of Ceylon who flourished from 144 to 101 B.C.

2. The extant *Tiruvalluvamalai*, literally the garland of Tiruvallurvar is an anthology of panegyric verses sung by every one of the poets who constituted the Sangam during Vaḷḷuvar's time, thus pointing to the universal appreciation of his great work. Most of these poets flourished in the early centuries of the Christian era.

3. If the books dealing with Aram and Porul or politics are indebted to Sanskrit *Dharma śāstras* and Arthaśāstras as

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

the didactic nature of the poem warrants, and as Parimelaḻagar would have it, then, the Porul portion which finds multifarious correspondence with the prescriptions of the Kautalya Artha Śāstra, must be one or two centuries after the Arthaśāstra which is generally accepted as a composition of the fourth century B.C.

4. The correspondence to ideas found in the later Saskrit literature such as *Pañcatantra,* Hitopadeśa, *Yajñavalkya,* Kāmandakiya and Bhartṛhari is due to the fact that these works simple incorporated the floating nīti verses and hence could not necessarily be a source of information to Vaḷḷuvar's work. The source may be common to all.

5. Mamulanar, an accredited Sangam poet, from the fact of his referring to the flooding of the Ganges on the city of Pataliputra, and his non mentioning of the fire which consumed it later on, must have lived at the commencement of the Christian era or even before. His reference to the Kuṟaḷ is valuable as it shows beyond doubt that Vaḷḷuvar lived before him or at least was his contemporary *(Tiruvalluvamālai,* st. 8). See for *Mamulanār's* date author's Mauryan Polity).

6. The poem has again won the appreciation and approval of Sittalai Sāttanār, the author of the Manimekalai (Thiruvalluvamalai st.10) We know that this Sattanar was a friend of Ilanko-Adigal, the illustrious author of the Silappadikaram. Both were contemporaries of king Senguttuvan Cera who is said to have flourished in the

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

second century after Christ. That the Kuṟaḷ must be very much earlier than the author of the Manimekala (பெய்யன பெய்யும்பெருமழை என்றவப் பொய்யில் புலவன் பொருளுரை தேறாய், Kadai,22.II.60-61) can be gathered from an unquestionable reference to Vaḷḷuvar. From the circumstance in which this reference occurs, we can claim a far greater antiquity for Vaḷḷuvar than is generally accorded. The lines are put into the mouth of the deity at the Butasatukkam, who is reported to have referred it to a *Brāhmaṇa* lady Marudi, on whom the son of the king of the land Kakandan cast eyes of love desirous of sexual union. Kakandan, according to the story, is a king and contemporary of the mythical hero Parasurama, the slayer of the Kṣatriya monarchs. It is interesting to note that the Kuṟaḷ is quoted as an authority in narrating the incident of such old times, as the days of Parasurama.

It may be noted in passing that this poet was called Vaḷḷuvar *Poyyil pulavan* literally the true poet. Sattanar's appreciation is further confirmed by the poem of his contemporary Maruttuan Damodarnar.

7. The *Silappadikaram* which cannot be later than the end of the second century A.D. (முற்பகர்செய்தான் பிறன் கேடு தன்கேடு பிற்பகர் காண்குறூ உம் பெற்றி காண்- C.f.kadai.21.II.3-4. பிறர்க் கின்னா முற்பகற்செய்யிற் றமக்கினா பிற்பகற் றாமே வரும். (Kuṟaḷ.319) quotes with approval from the extant *Tirukkuṟaḷ*. To quote a work as

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

authority it must have been popular for some time and there is thus an irrefutable testimony to point out that it was a composition much older than the *Silappadikaram*.

8. The literary data and the peculiar venba metre which it employs in the sutra style of Sanskrit literature of that period afford further proof of the ancient character of the work.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.5. THE RELGION OF VAḶḶUVAR

The genius of Tiruvaḷḷuvar consists in having produced a treatise on pure ethics which is the common property of all religions in the world. The moral code that has been presented to us contains niti gems which would serve the world for all time to come. The maxims promulgated are of such universal application that they have evoked wide appreciation and approval as is seen from English and Latin translations of the book. The Kuṟaḷ which claims an age of 2000 years and more is still young and will be young, for it has been written for practical application for all time and in all places. The beauty of the work lies in its catering to the needs and desires of all religionists and creeds. Despite any serious and detailed study with regard to the religion of Vaḷḷuvar, it is difficult to arrive at some definite conclusion. Rather we are compelled to go back to where we started and to remain in a state of doubt as to the personal religion of the celebrated author. For, every religion including Christianity claims him.

Was he a Christian? The followers of Christianity identify (see studies in Sangam History, Ed., review, October 1929), without any justification whatever, Elelasinga with the apostle St. Thomas, and as Elela is said to be the patron of the poet-moralist, it may be that Vaḷḷuvar also embraced the same creed. European Tamil scholars of the last century like Fr. Beschi and Pope were specially attracted by that incomparable ethical code and rendered it in European languages, Latin and English. It may be noted in passing that these scholars were mainly Christian ecclesiastics.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Was he a Jaina? It is again argues that he was a Jaina. The epithets *(Malarmisai yekinan, aindavittan aravaliyantanan)* are generally interpreted as denoting the Arhat and the philosophical ideas of the arhats. The references to Indra and the doctrine of ahimsa are also urged in support of the same theory. How slippery is the foundation of this theory can be gauged from the following. The expression *malarmisai yekinan* which means, 'He who stands in the human heart,' is nothing more than the grand idea expressed in the *Bhagavadgita* that the Lord God *(Iśvara sarva Bhutānam Hṛdeśe arjunasthiṣtati)* is seated in the heart of all creatures. The *aindavittan* is a common idea of the Hindus that he who conquered his five senses could become a yogin, and attain godhood. The term *aravaliyantanan* may mean the law-giver, the law-administrator, or the law-maker. Again the cult of Indra worship is again common to all sects of Hinduism including Buddhism and Jainism. In fact Indra is one of the principal Vedic deities invoked in the sacred yajñas. The doctrine of ahimsa does not belong only to the Jaina cult. It is a fundamental doctrine of the Upanisads, the philosophical sections of the Vedic literature. As Parimelaḻagar points out, we have to interpret his sayings broadly, and not narrow them down as a sectarian work. At the least it is not possible to make out a strong case for its sectarian character.

Was he a Buddhist? - That he was also a votary of Buddhism is again claimed by some scholars whose chief argument is based on the section entitled *turaviyal* (Ch.35.st.341ff). The Kuṟaḷ 348 is specially quoted as prescribing renunciation as the cure for all ills (துறவறம் as against இல்லறம்). A corroborative clue is said

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

to be afforded by the expression of the same ideas in the *Manimekalai* (canto vi.II.72-3). But renunciation is the ideal preached in all creeds. For -example, the same Kuṟaḷ is quoted as expounding a concept of *Śaiva Siddhanta* (see- நெஞ்சு விடு தூது- being one of the fourteen *Śaiva* siddhanta works cf.footnote.p.100 of the Kuṟaḷ ed.by., Arumuga Navalar, 11th edn.,)

Was he a Vaisnavite? - That he embraced the Vaisnava creed and was a devotee of Vishnu is proved by the first Kuṟaḷ venba which finds a parallel in the Gita (अक्षराणामकारोऽस्मि) where the Lord says that He was the first letter (அ) among the letters (1103 of the Kuṟaḷ). In another informing Kuṟaḷ - venba more light is thrown on this topic. There is a distinct reference to the Vaikuntha as the abode of Tamaraik-kannan literally the lotus-eyed. The idea in this Kuṟaḷ-venba is that righteous people, after death find their home in the abode of Visnu who is said to be the lotus-eyed. Life after death in Vaikuntha is clearly the Vaisnava idea and this, when compared with the first verse of prayer with which the Kuṟaḷ opens, may lend weight to the view that he was a follower of Vaisnavism.

Was he a *Śaiva*? - There are again some Kuṟaḷ-venbas which go to demonstrate that the author was a *Śaiva* by religion. The phrase engunattan is generally quoted to show his adherence to Śaivism. It is significant to note that *Śaiva* saints like Appar and Sundaramurti use the very term in their laudatory stanzas on Śiva. Engunattan simple means the God with eight attributes(For a variant classification of these attributes, the reader is referred to

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

the footnotes of the Kuṟaḷ pp 7-8, Eleventh Edition.). சாற்புணர்ந்து சார்புகெட ஒழுகின் மற்றழித்து சார் தரா சாந்தரு நோய். Again the Kuṟaḷ-venba (359) is believed to be the *Śaiva* idea as it has been utilized in an accredited *Śaiva* Siddhanta work with approval(See Tirukkalirruppatiyar of Tirukkadavur Uyyavanda Devankyanir, ef. footnote on p.104 of the Kuṟaḷ). To this may be added the Kuṟaḷ-venba (348) which has been used in another *Śaiva* Siddhanta work as we have seen already.

Conclusion - The examination of the personal religion of Vaḷḷuvar does not give us any definite lead in the matter. The fact seems to be that the author, whatever his personal religion, did not wish to give his work a sectarian character(See the learned article of Vidvan R.Raghava Ayyangar in the Sen Tamil, vol I, p. 4 quoted in the introduction to his edition of the Kuṟaḷ, by Pandit M.Raghava Ayyangar). If we can hazard a conjecture, Vaḷḷuvar who was acquainted with different creeds and faiths, took up the best in every creed and thus primarily intended to be a moralist rather than a religious teacher. The Kuṟaḷ is like the *Bhagavadgita* which appeals to every faith, and which admits of any interpretation looked at from any point of view. In fact it is the correct estimate of poet Kalladanar who says 'Among the six religious creeds, the followers of one creed will assert that there is only one eternal thing. The followers of a second creed will speak of another thing. The followers of the third creed will speak of yet another. But it is good that the followers of all creeds accept the pronounced prescriptions of Vaḷḷuvar's muppal (ஒன்றே பொருள் எனின் வேற் என்பவேற் எனின் நன்றுஎன்ப வாறு

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

சமயத்தார் - நன்று என வெப்பா லவரு மியைபவே வள்ளுவனார் முப்பான் மொழிந்த மொழி -Thiruvalluvamalai . st.9). As has been already indicated, if Parimelaḻagar's views could be adopted, then the author of the Kuṟaḷ must have been familiar with Sanskrit literature and especially the Dharmaśāstra and the Arthaśāstra literature. If this position can be accepted, it is reasonable to assume that Tiruvaḷḷuvar follows mainly in his *Aratuppāl* the most popular Dharmaśāstra of Manu, in his *Porutpāl* the well known Arthaśāstra of Kautalya and in his Kamattuppal the Kamasutra of Vatsyāyana. To these may be added portions of the Ramayana and the *Mahābhārata* and other allied literature. Whether Vaḷḷuvar's muppal is an independent growth or is indebted to Sanskrit literature, it is for future research to determine conclusively. As it is, there is a remarkable parallelism between the Kuṟaḷ and the Sanskrit books above referred to. We propose in the following pages to give a list of such of the Kuṟaḷ venbas which have a striking correspondence with those in the Sanskrit works devoted to subjects like Dharma, Artha and Kama. This list does not, however, pretend to exhaust all the corresponding references.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.6. ARATUPPĀL

Coming to the first division of the book Parimelaḻagar classifies it into two sections broadly *Illaram* or the *dharma* pertaining to domestic life and *Turuavaram* or the dharma pertaining to renunciation of the world. There is another view that the whole book dealing with aram denotes the four āśramas of the Hindu view of life - *brahmacarya, garhaspata, Vānaprasta* and *saṇyasa*. The duties of the first two āśramas apparently constitute the first twenty-four chapters. While the next ten chapters (25-34) deal with the duties of the third āśrama, the following three chapters (35-37) are devoted to the *saṇyasa* (see.sentamil, vol.I.p.245ff).

The Kuṟaḷ says (I followed Pope's translation of the Kuṟaḷ):

அகர முதல எழுத்தெல்லாம் ஆதி
பகவன் முதற்றே உலகு. (1).

'A, as its first of letters, every speech maintains; The 'Primal Deity' is First through all the world's domains.'

The *Bhagavadgita* expresses similar ideas: I am the letter 'A' among the alphabets, the compound among the whole class of compounds; I am the Eternal Kāla and the Creator of the universe.

अक्षराणामकारोऽस्मि द्वन्द्व सामसिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ।। (X. 33)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

According to the Kuṟaḷ:

'His feet, Who over the full blown flower hath past,' who gain
In bliss long time shall dwell above this earthly plain.'

மலர்மிசை ஏகினான் மாணடி சேர்ந்தார்
நிலமிசை நீடுவாழ் வார். (3)

The Gita says; Arjuna! The Lord lives in the heart of all creatures, making all of them move about machine-like by Maya

ईश्वरः सर्वभूतानां हृद्देशे अर्जुनः तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।। (XVIII. 61)

The Kuṟaḷ says-

வானின் றுலகம் வழங்கி வருதலால்
தானமிழ்தம் என்றுணரற் பாற்று. (11)

The world its course maintains through life that rain unfailing gives;
Thus rain is known the true ambrosial food of all that lives.'

The *Bhagavadgita* furnishes a parallel: Man depends for his existence on food, and the source of food stuffs is rain.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः

The Kuṟaḷ says:

உரனென்னுந் தோட்டியான் ஓரைந்துங் காப்பான்
வரனென்னும் வைப்பிற்கோர் வித்து. (24)

He, who with firmness' curb the five restrains, Is see for soil of yonder happy plains.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The Gita furnishes a parallel: Having restrained the five senses and brought them under control and having fixed one's mind on me, one attains the divine knowledge.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता (II. 61)

The Kuṟaḷ says:

மனத்துக்கண் மாசில னாதல் அனைத்தறன்
ஆகுல நீர பிற. (34)

'Spotless be thou in mind! This only merits virtue's name;
All else, mere prompt of idle sound, no real worth can claim.'

अभयं सत्व संशुद्धिर्ज्ञान योगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायःतप आर्जवम् ।।

The Gita has the following: Fearlessness, spotless purity, stability of knowledge and yoga, gift, peace of mind, sacrifice and learning constitute real tapas.

यस्मात् त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
ग्टहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रामो गृही ।। (III. 78)

The Kuṟaḷ says :

இல்வாழ்வான் என்பான் இயல்புடைய மூவர்க்கும்
நல்லாற்றின் நின்ற துணை. (41)

The men of household virtue, firm in way of good, sustain
The other orders three that rule professed maintain.'

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The *Manavadharmaśāstra* rules to this effect: As the members of the three āśramas are maintained by the householder every day by jnana and food, the āśrama of the householder is said to be the best.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ।। (III. 56)

According to the Kuṛaḷ

தென்புலத்தார் தெய்வம் விருந்தொக்கல் தானென்றாங்
கைம்புலத்தா றோம்பல் தலை. (43)

'The manes, God, guests, kindred, self, in due degree,
These five to cherish well is chiefest charity.'

In the ManuSmṛti, he who does not cherish the God, guest, servants, manes and self, is dead though he physically lives.

देवतातिथिभूतानां पितॄणामात्मनश्च ।
न निर्वपति पञ्चानामुच्छवसन्न स जीवति ।। (III. 72)

In the Kuṛaḷ :

மனைத்தக்க மாண்புடைய ளாகித்தற் கொண்டான்
வளத்தக்காள் வாழ்க்கைத் துணை. (51)

As doth the house beseem, she shows her wifely dignity;
As doth her husband's wealth befit, she spends: helpmeet is she.'

The Dharmaśāstra has the following idea: A wife should always be joyous, skilled in domestic duties, helpful and economic in expenditure.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

सदा प्रहृष्टया भोज्यं गृहकार्येषु दक्षया ।
सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया ।। (V. 150)

In the Kuṟaḷ, it is said:

இல்லதென் இல்லவள் மாண்பானால் உள்ளதென்
இல்லவள் மாணாக் கடை. (53)

'There is no lack within the house, where wife in worth excels;
There is no luck within the house, where wife dishonoured dwells.'

Manu gives expression to similar sentiments: where women are honoured, there the Gods dwell: in the houses where they are not honoured, everything done becomes fruitless.

यत्र नार्यस्तु पूज्येन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूजयन्ते सर्वास्तत्राफलाः क्रियाः ।। (III. 56)

The Kuṟaḷ says:

'Of what avail is watch and ward?
Honour's a woman's safest guard.'

சிறைகாக்குங் காப்புஎவன் செய்யும் மகளிர்
நிறைகாக்குங் காப்பே தலை. (57)

अरक्षिता गृहे रुद्धाःपुरुषैरातकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ।। (IX. 12)

Similar ideas are found in the Manavadharmaśāstra those women who are bound by restraints by her own devoted kinsmen

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

are not truly protected; those who guard themselves are well protected.

The Kuṟaḷ says:

பெற்றாற் பெறிற்பெறுவர் பெண்டிர் பெருஞ்சிறப்புப்
புத்தேளிர் வாழும் உலகு. (58)

'If wife be holy true to him who gain her as his bride,
Great glory gains she in the world where gods in bliss abide'

पतिं या नाभिचरति मनोवाग्देहसंयता ।
सा भर्तृलोकमावप्नोति सद्भिः साध्वीति च उच्यते ।। (V. 165)

Manu furnishes a parallel; she who will not abuse her right, either by mind, speech, body attains the world of pativratas and is tiled sadhvi or the good by the righteous.

The Kuṟaḷ says:

விருந்து புறத்ததாத் தானுண்டல் சாவா
மருந்தெனினும் வேண்டற்பாற் றன்று. (82)

'Though food of immortality should crown the board,
Feasting alone, the guests without unfed, is thing abhorred.'

Similar ideas are found in the Dharmaśāstra: A householder is to partake of the food remaining after he has fed the gods, sages, guests, manes, and household deities. He who prepares food for the sake of self, simply eats the sin.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

देवान् ऋषीन् मनुष्यांश्च पितॄन् ग्रहाश्च देवताः ।
पूजयित्वा ततः पश्चात् गृहस्थः शेषभुग्भवेत् ।
अयं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।। (Manu. III. 117-118)

The Kuṟaḷ says:

இன்சொலால் ஈரம் அளைஇப் படிறிலவாம்
செம்பொருள் கண்டார்வாய்ச் சொல். (91)

'Pleasant words are with all- pervading love that burn;
Words from his guileless mouth who can the very truth discern.'

The same ideas occur in ManuSmṛti. Speak the truth, speak pleasant things. Do not speak unpleasant and false words: speak pleasant and truthful words. This is sanatana dharma .

सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियं ।
प्रियं च नानृतं ब्रूयादेष धर्म सनातनः ।। (IV. 138)

According to the Kuṟaḷ

அடக்கம் அமரருள் உய்க்கும் அடங்காமை
ஆரிருள் உய்த்து விடும். (121)

'Control of self does man conduct to bliś th' immortals share;
Indulgence leads to deepest night, and leaves him there.'

Manu says that indulgence of sense organs leads to evil without doubt: having controlled them, one attains salvation.

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयं ।
सनियम्य तु तान्येव ततः सिद्धिं नियच्छति ।। (II. 93)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Again the Kuṟaḷ rules:

'Though he forget, the Brahman may regain his Vedic lore;
Failing in 'decorum due,' birthright's gone for evermore.'

மறப்பினும் ஓத்துக் கொளலாகும் பார்ப்பான்
பிறப்பொழுக்கங் குன்றக் கெடும். (134)

In the laws of Manu, it is said that a Brahmaṇa who is devoid of decorum will not attain the fruits of the study of the Vedas. On the other hand, one who observes decorum will reap the full reward.

आचाराद्विच्युतोविप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः संपूर्णफलभाग्भवेत् ।। (I. 109)

The Kuṟaḷ prescribes:

எனைத்துணைய ராயினும் என்னாம் தினைத்துணையும்
தேரான் பிறனில் புகல். (144)

'How great soe'er they be, what gain have they of life,
Who not a whit reflecting, seek a neighbour's wife?

Manu's remarks are appropriate:

न हि हीदृशमानृशंस्यं लोके विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ।। (IV. 134)

There is no other thing which results in diminution of life than the fact of a person's criminal intimacy with his neighbour's wife.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

In the Kuṟaḷ:

ஒருமையுள் ஆமைபோல் ஐந்தடக்கல் ஆற்றின்
எழுமையும் ஏமாப் புடைத்து. (126)

'Like tortoise, who the five restrains
In one, through seven worlds bliss obtains.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ।। (II. 58)

The *Bhagavadgita* says that as a tortoise will restrain all limbs into itself, he who would restrain his senses will attain wisdom.

The Kuṟaḷ rules

அற்றார் அழிபசி தீர்த்தல் அஃதொருவன்
பெற்றான் பொருள்வைப் புழி. (226)

Let men relive the wasting hunger men endure;
For treasure gained thus finds he treasure-house secured.

The *Manavadharmaśāstra* rules to this effect;

नवैस्वयं तदश्नीयादतिथीं यन्न भोजयेत् ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं वातिथिपूजनम् ।। (III. 106)

One must not eat oneself, without feeding first the guests; feeding of the guest leads to wealth, health, fame and heaven.

The Kuṟaḷ asks:

தினற்பொருட்டால் கொல்லா துலகெனின் யாரும்
விலைப்பொருட்டால் ஊன்தரு வார்இல். (256)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

We eat the slain' you say, 'by us no living creatures die';
Who'd kill and sell, I pray, if none came there the flesh to buy?

Manu says: He who approves of the killing of an animal, who preserves the slaughtered body, who kills it, who buys it and sells it, who cooks it, and who serves it, and who makes a meal of it are to be termed 'killers'.

अनुमता विशासिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्ता च स्वादकश्चेति (V. 51)

The Kuṟaḷ says:

உண்ணாமை வேண்டும் புலாஅல் பிறிதொன்றன்
புண்ண துணர்வார்ப் பெறின். (257)

'With other beings' ulcerous wounds their hunger may appease;
If this they felt, desire to eat must surely cease.'

समुत्पत्तिं च मांसस्य वधबन्धौ च देहिनाम ।
प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणात् ।। (V. 49)

According to Manu, having learnt the origin of flesh (meat) and the killing of creatures, one will refrain from taking any kind of meat.

The Kuṟaḷ prescribes:

அவிசொரிந் தாயிரம் வேட்டலின் ஒன்றன்
உயிர்செகுத் துண்ணாமை நன்று. (259)

'Than thousand rich oblations, with libations rare, Better the flesh of slaughtered beings not to share.'

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Manu's ruling is similar: he who would perform a hundred Asvamedha sacrifices year after year and he who would refrain from flesh-eating are equal so far the attainment of fruits is concerned.

वर्षेवर्षेऽश्वमेधेन यो यजेत शतंसमाः ।
मांसानि च न खादेत् यस्तयोः पुण्यफलं समम् ।। (V. 53)

The Kuṟaḷ says:

தன்னுயிர் தானறப் பெற்றானை ஏனைய
மன்னுயி ரெல்லாந் தொழும். (268)

'Who gains himself in utter self-control.
Him worships every other living soul.'

In Manu, one should endeavor day and night to conquer the senses: and one who conquers his senses is able to have all people under his control.

इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशं ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ।। (VII.44)

In the Kuṟaḷ

எல்லா விளக்கும் விளக்கல்ல சான்றோர்க்குப்
பொய்யா விளக்கே விளக்கு. (299)

'Every lamp is not a lamp in wise men's sight:
That's the lamp with truth's pure radiance bright.'

In the Gita, The Yogi controlled, self engaged, in meditation, is likened to a lamp that is still in a windless place.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ।। 6.19 ।।

According to Vaḷḷuvar:

உயிருடம்பின் நீக்கியா ரென்ப செயிருடம்பின்
செல்லாத்தீ வாழ்க்கை யவர். (330)

'Who had a loathed life in bodies sorely pained, Are men, the wise declare, by guilt of slaughter stained.'

In the laws of Manu it is said that he who causes the killing of prohibited animals for his own happiness.

योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्च मृतश्चैव न कश्चित् सुखमेधते ।। (V. 45)

Is considered to be dead, though living, for he never attains happiness.

Vaḷḷuvar says:

உறங்குவது போலுஞ் சாக்கா டுறங்கி
விழிப்பது போலும் பிறப்பு. (339)

Death is sinking into slumbers deep;
Birth again is waking out of sleep.'

The *Bhagavadgita* furnished a parallel: There is certain death to one who is born, and there is certain birth to one dead.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ।। 2.27 ।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.7. PORUTPĀL

Parimelaḻagar makes a three fold claśification of the second section of the Kuṟaḷ. He divides it into kingship, elements of sovereignty and common duties. This section consists of seventy chapters on the whole; and of these, twenty-five chapters deal with kingship and king. The next ten chapters deal with kingship and king. The next ten chapters ending with the title avaianjamai deal with the ministry. Chapters 74-8 are devoted to Porul according to one view, while the succeeding five chapters are concerned with friendship. Twelve chapters from the eighty-fourth chapter come according to the same authority, under the category of *tunbaviyal.*

The Kuṟaḷ says

படைகுடி கூழமைச்சு நட்பரண் ஆறும்
உடையான் அரசருள் ஏறு. (381)

'An army, people, wealth, a minister, friends, fort:
Six things-
Who owns them all, a lion lives amid the kings.

The *Arthaśāstra* prescribes: the king, minister, territory, fort, treasury, army, friends constitute the elements of a State. He who possesses these and who follows the righteous policy is able to conquer the whole earth and is never defeated.

स्वाम्यात्यजनपददुर्गकोशदण्डमित्राणि प्रकृतयः ।
आत्मवांल्पदेशोऽपि युक्तः प्रकृतिसंपदा ।
नयज्ञः पृथिवीं कृत्स्नां जयत्येव न हीयते ।। (VI. I.18)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

According to the Kuṟaḷ

இயற்றலும் ஈட்டலும் காத்தலும் காத்த
வகுத்தலும் வல்ல தரசு. (385)

'A king is he who treasure gains, stores up, defends,
And duly for his kingdom's weal expends.

The *Kamandaka nitisara* furnishes a parallel:

न्यायेनार्जनमर्थस्य रक्षणं वर्धने तथा ।
सत्पात्रप्रतिपत्तिश्च राजवृत्तं चतुर्विधं ।। (I. 20)

The four fold functions of the king are to acquire wealth by equitable means, to preserve it, to augment it and then expend it on the deserving.

What the Kuṟaḷ prescribed:

கொடைஅளி செங்கோல் குடியோம்பல் நான்கும்
உடையானாம் வேந்தர்க் கொளி. (390)

Gifts, grace, right sceptre, care of people's weal:
These four a light of dreaded kings reveal

Is corroborated by the *Kamandaki*

Pleasant speech, grace, gifts, protection of the poor

वाक् सूनृता दया दानं दीनोपगत रक्षणम् ।
इति सङ्गः सतां साधु हितं सत्पुरुषव्रतम् ।। (III. 2)

And the distressed, and association with men of character are recognized by the world as the right thing.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The prescription of the Kuṟaḷ is:

கற்க கசடறக் கற்பவை கற்றபின்
நிற்க அதற்குத் தக. (391)

So learn that you may full and faultless learning gain,
Then in obedience meet to lessons learnt remain.

According to the *Arthaśāstra*, sciences should be studied under qualified teachers and their precepts duly followed. Discipline is the fruit of learning.

विद्यानां तु यथास्वामचार्य प्रामाण्याद्विनयो नियमश्च (I.5)

In the Kuṟaḷ, it is said: (411)

செல்வத்துள் செல்வம் செவிச்செல்வம் அச்செல்வம்
செல்வத்து ளெல்லாம் தலை.

'Wealth of wealth is wealth acquired by ear attent:
Wealth mid all wealth supremely excellent'

The Kautilya says: Hearing opens the door to knowledge, knowledge to right action, and right action to knowledge of one's self. This is what constitutes vidya .

श्रुतादि प्रज्ञोपजायते प्रज्ञया योगो योगादात्मवतेति विद्यासामर्थ्य (I.v)

The Kuṟaḷ says:

அறிவுடையார் ஆவ தறிவார் அறிவிலார்
அஃதறி கல்லா தவர். (427)

The wise discern, the foolish fail to see, And minds prepare for things about to be.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

In the Arthaśāstra, he who possesses the eye of knowledge and science, is able to discern the true thing with a little effort.

प्रज्ञाशास्त्र चक्षुर्हि राजा अल्पेनापि प्रयत्नेन मन्त्रमाधातुं शक्तः (ix.ch.1)

According to the Kuṟaḷ

அறனறிந்து மூத்த அறிவுடையார் கேண்மை
திறனறிந்து தேர்ந்து கொளல். (441)

'As friends the men who virtue know, and riper wisdom share.
Their worth weighed well, the king should choose with care.

The prescription of Bharadvaja is that companions whose honesty and skill have been put to satisfactory tests shall be appointed ministers.

सहायाध्यायिनो अमात्यान् कुर्वीत दृष्टशौचसामर्थ्यत्वात् इति भारद्वाजः ।
(Arthaśāstra.i.8)

The Kuṟaḷ asks:

இடிக்கும் துணையாரை ஆள்வாரை யாரே
கெடுக்கும் தகைமை யவர். (447)

What power can work his fall, who faithful ministers.
Employees, that thunder out reproaches when he errs.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.8. STUDIES IN TAML LITERATURE

The *Arthaśāstra* prescribes that a king should select such ministers whose loyalty has been tried and who would protect him from risks involving danger to life.

य एनमापत्सु प्राणबाधयुक्तास्वनुग्रहिष्णुः
तानमात्यान् कुर्वीत। दृष्टानुरागत्वादिति । (i.8)

The Kuṟaḷ prescribes: (462/70)

தெரிந்த இனத்தோடு தேர்ந்தெண்ணிச் செய்வார்க்
கரும்பொருள் யாதொன்றும் இல்.

எள்ளாத எண்ணிச் செயல்வேண்டும் தம்மொடு
கொள்ளாத கொள்ளா துலகு.

'With chosen friends deliberate; next use thy private thought;
Then act. By those who thus proceed all works with ease are wrought.

'Plan and perform no work that others may despise; What must be seems a king the world will not approve as wise.'

The *Arthaśāstra* (I.15) says: All undertakings are to be preceded by mantra or counsel. Let the king review the works with the ministers present. That wh ich gives fruition and is advo cated by the best men must be done.

मन्त्रपूर्वाःसमारम्भाः ..... आसनैः सह कार्याणि पश्येत् । .....
तत्र यद्भूयिष्ठा कार्यसिद्धिकरं वा ब्रूयुः तत्कुर्यात् ।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

It is the opinion of Valluvar:

வினைவலியும் தன்வலியும் மாற்றான் வலியும்
துணைவலியும் தூக்கிச் செயல். (471)

The force the strife demands, the force he owns, the force of foes,

The force of friends: these should he weigh ere to the war he goes.

On this Kautilya (IX.ch.1) observes: The conquering monarch shall acquaint himself with the comparative strength and weakness, of himself and of his enemy in regard to power, place, time, season for march, season for recruiting the army, consequential advantages and difficulties arising from anger, diminution and loss, and decide on expedition if he would feel assured of superiority in his force.

विजिगीषुरात्मनः परस्य च बलाबलं
शक्तिदेशकालयात्राकालबलसमुत्थानकालपश्चात्कोपक्षयव्ययलाभापदां ज्ञात्वा विशिष्टबलो यायात् ।

The title of the Chapter XLVIII in the Kural, viz வலியறிதல் equates with शक्तिज्ञानम् of the Kautilya, Bk.IX. ch. I

The Kural asks: (472/6-7)

ஒல்வ தறிவ தறிந்ததன் கண்தங்கிச்
செல்வார்க்குச் செல்லாத தில்.

நுனிக்கொம்பர் ஏறினார் அஃதிறந் தூக்கின்
உயிர்க்கிறுதி யாகி விடும்.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

ஆற்றின் அளவறிந்து ஈக அதுபொருள்
போற்றி வழங்கும் நெறி.

Who know what can be wrought, with knowledge of the means, on this.
Their mind firm set, go forth, nought goes with them amiś (472)

'Who daring climbs, and would himself upraise
Beyond the branch's tip, with life the forfeit pays. (476)

'With knowledge of the measure due, as virtue bids you, give!
That is the way to guard your wealth, and seemly live.' (477)

The Kautilya (IX.ch.i) says: The power of mantra is better. The king who possesses the eye of Śāstraic knowledge can press his knowledge into service even with little effort. He can over-reach the enemy with enthusiasm and power by means of conciliation, and application of strategic means. In this way success is due to enthusiasm, power and force of mantra in the ascending order.

मन्त्रशक्तिः श्रेयसी ।। प्रज्ञाशास्त्रचक्षुर्हि राजाल्पेनापि प्रयत्नेन मन्त्रमाधातुं शक्तः परानुत्साहप्रभाववतश्च सामादिभिर्योगोपनिषद्भ्यां चातिसंधातुम् ।। एवमुत्साहप्रभावमन्त्रशक्तीनामुत्तरोत्तराधिकोअतिसंधौ ।।

The title of the Chapter XLIX of the Kuṟaḷ (காலமறிதல்) corresponds to the कालज्ञानम् of the Kautilya, Bk. IX. Ch. I.

According to the author of the Kuṟaḷ, (481-82)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

பகல்வெல்லும் கூகையைக் காக்கை இகல்வெல்லும்
வேந்தர்க்கு வேண்டும் பொழுது. (481)

பருவத்தொ டொட்ட ஒழுகல் திருவினைத்
தீராமை ஆர்க்கும் கயிறு. (482)

'A crow will conquer owl in broad daylight:
The king that foes would crush, needs fitting time to fight.

The bond binds fortune fast is ordered effort made
Strictly observant still of favouring season's aid.'

Says the Kautilya That season is best which is suited to the manoeuvre of one's own army and unsuited to one's enemy. The reverse is the worst. The ordinary season is the middling one.

यत्रात्मनः सैन्यव्यायामानामृतुः अनृतुः परस्य, स उत्तमः कालः, विपरीतो अधमः, साधारणो मध्यमः ।।

कालः श्रेयान् इत्येके ।।

दिवा काकः कौशिकं हन्ति, रात्रौ कौशिकः काकम् इति ।। (IX.1)

'Time alone is better' say some. For on this account the crow kills the owl in the day and the owl the crow in the night.

The title of the Chapter (L) in the Kuṟaḷ idanatharidhal is a translation of the term देशज्ञानं of the Kautilya Arthaśāstra Bk. IX, ch.I.

The Kuṟaḷ prescribes

ஆற்றாரும் ஆற்றி அடுப இடனறிந்து
போற்றார்கட் போற்றிச் செயின். (493)

எண்ணியார் எண்ணம் இழப்பர் இடனறிந்து
துன்னியார் துன்னிச் செயின். (494)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'Even weak ones mightily prevail, if place of strong defence
They find, protect themselves, and work their foes offence.

The foes who thought to triumph, find their thoughts were vain,
If hosts advance, seize vantage ground, and thence the fight maintain.

According to the *Arthaśāstra* one should endeavor the means to increase the strength of one's own force. That desa is the best which is the ground for the manoeuvre of one's own army but disadvantageous to the enemy. Otherwise it is the worst. That which is common is neither best nor worst.

यथास्वबलवृद्धिकरं कर्मप्रयुञ्जीत ।।
यत्रात्मनः सैन्यव्यायामानामृतुः अनृतुः परस्य, स उत्तमः कालः, विपरीतो अधमः, साधारणो मध्यमः ।। (IX. 1)

According to the Kuṟaḷ

நெடும்புனலுள் வெல்லும் முதலை அடும்புனலின்
நீங்கின் அதனைப் பிற. (495)

அஞ்சாமை அல்லால் துணைவேண்டா எஞ்சாமை
எண்ணி இடத்தாற் செயின். (497)

காலாழ் களரின் நரியடும் கண்ணஞ்சா
வேலாள் முகத்த களிறு. (500)

The crocodile prevails in its own flow of water wide,
If this it leaves, 'tis slain by any thing beside'.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'Save their own fearless might they need no other aid,
If in right place they fight, all due provision made.

The jackal slays, in miry paths of foot-betraying fen,
The elephant of fearless eye and tusks transfixing armed men.

In the *Arthaśāstra* it is said:

The ground is better, some say. On this account the dog on the ground can overreach even a crocodile, and the crocodile in the low ground the dog.

Thus we come across similar ideas both in the *Arthaśāstra* and the Kuṟaḷ. While the *Arthaśāstra* has dealt in one chapter all the three means of śakti, desa and kala, the Kuṟaḷ devotes three separate chapters of ten Kuṟaḷ-venbas each.

देशः श्रेयान् इत्येके ।। स्थलगतो हि श्वा नक्रं विकर्षति,
निम्नगतो नक्रः श्वानम् इति ।। (IX. 1)

The Chapters LI and LII of the Kuṟaḷ entitled 'தெரிந்து தெளிதல்' and 'தெரிந்து விளையாடல்' are identical with a chapter in the Arthaśāstra देशज्ञान. (Bk.I.10)

According to the Kuṟaḷ

அறம்பொருள் இன்பம் உயிரச்சம் நான்கின்
திறம்தெரிந்து தேறப் படும். (501)

'How treats he virtue, wealth and pleasure?
How, when life's at stake.

Comports himself? This four fold test of man will full assurance make.'

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Says Kautilya (I.ch.10): The ministers shall be tested by the upadhas which are in the nature of temptations. These are of four kinds, the temptation of virtue, wealth, lust and fear.

अमात्यानुपधाभिः शौचयेत् । धर्मोपधा अर्थोपधा कामोपधा भयोपधा ।

The Kuṟaḷ has the following:

தேரான் தெளிவும் தெளிந்தான்கண் ஐயுறவும்
தீரா இடும்பை தரும். (510)

Trust where you have not tried, doubt of a friend to feel,
Once trusted, wounds inflict that nought can heal'

The *Arthaśāstra* says:(i.ch.10) The acaryas have prescribed that the king should appoint government servants in their respective posts after the four fold test and according to the satisfaction, afforded by such test.

त्रिवर्ग भय संशुद्धानमात्यान् स्वेषु कर्मसु ।
अधिकुर्याध्यथाशौचमित्याचार्या व्यवस्थिताः ।। (I. Ch. 10)

What the Kuṟaḷ rules:

வினைக்குரிமை நாடிய பின்றை அவனை
அதற்குரிய னாகச் செயல். (518)

நாடோறும் நாடுக மன்னன் வினைசெய்வான்
கோடாமை கோடா துலகு. (520)

'As each man's special aptitude is known,
Bid each man make that special work his own.'

'Let king search out his servants deeds each day;
When these do right, the world goes rightly on its way'

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Is corroborated by the Kautilya

तत्र धर्म उपधा शुद्धान् धर्म स्थीय कण्टक शोधनेषु कर्मसु स्थापयेत्,
अर्थ उपधा शुद्धान् समाहर्तृ सन्निधातृ निचय कर्मसु,
काम उपधाशुद्धान् बाह्य आभ्यन्तर विहार रक्षासु,
भय उपधा शुद्धान् आसन्न कार्येषु राज्ञः ।। सर्व उपधा शुद्धान् मन्त्रिणः कुर्यात् ।।
तस्माद्क्षमधिष्ठानं कृत्वा कार्ये चतुर्विधे। (I. X)

Those who have come out successful from the *dharmopadha* are to be appointed as judges and commissioners, from the *arthopadha* to offices of treasurer and collector-general, from the *kamopadha* to guarding frontiers, harem and sporting grounds, and from the bhayopadha in the king's household.

Those who have gone through the four ordeals are to be chosen as ministers.

Having thus chosen his servants by the four-fold tests, the king shall endeavor through his spies to get at their loyalty or otherwise.

The ruling of the Kuṟaḷ is as follows

இதனை இதனால் இவன்முடிக்கும் என்றாய்ந்
ததனை அவன்கண் விடல். (517)

'This man, this work shalt thus work out" let thoughtful king command;
Then leave the matter wholly in his servant's hand.

Kāmandaka says (V.75)

यो यद्वस्तु विजानाति तं तत्र विनियोजयेत।
अशेषविषयप्राप्तावि न्द्रियार्थेषु वेन्द्रियं ।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

He whose capacity is too well known for a particular job is appointed to it, just like the different senses which are employed to perceive particular objects.

To the Kuṟaḷ

ஓர்ந்துகண் ணோடா திறைபுரிந் தியார்மட்டும்
தேர்ந்துசெய் வஃதே முறை. (541)

'Search out, to no one favour show, with heart that justice loves,
Consult, then act; this is the rule that right approves',

The *Ramayana* (VII.79.9) furnishes a parallel: If the punishment accorded to the offenders is meted out according to the laws of the land, it leads the monarch to heaven.

अपराधिषु यो दण्डः पात्यते मानवेषु वै।
स दण्डो विधिवन्मुक्तः स्वर्गे नयति पार्थिवम् ।। (Cf.Āpastamba.ii.5,ii.3)
सुविचितं विचित्या दैवप्रभेभ्यो राजा दण्डाय प्रतिपद्यते ।

The Kuṟaḷ observes:

அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்
நின்றது மன்னவன் கோல். (543)

Learning and virtue of the sages spring,
From all controlling scepter of the king.'

According to the *Arthaśāstra:*

The state which is disciplined by the established laws of the Āryas, which is rooted in the organization of castes and orders, and which is protected by the three Vedas, progresses and never deteriorates.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

व्यवस्थितार्यमर्यादः कृतवर्णाश्रमस्थितिः ।
त्रय्या हि रक्षितो लोकः प्रसीदति न सीदति ।। (I.3)

To the Kuṟaḷ

இயல்புளிக் கோலோச்சு மன்னவன் நாட்ட
பெயலும் விளையுளும் தொக்கு. (545)

'Where king, who righteous law regards, the scepter wields,
There fall the showers, there rich abundance crowns the fields,'

A parallel is furnished in the *Ramayana*

The fields are rich with crops, the rains shower in proper seasons, and the soldiers are free from disease during Satrughna's rule.

क्षेत्राणि सस्ययुक्तानि काले वर्षति वासवः
नीरोगवीरपुरुषा शत्रुघ्नभुजपालिता ।। (VII. 70.10)

Similar to the Kuṟaḷ

கூழுங் குடியும் ஒருங்கிழக்கும் கோல்கோடிச்
சூழாது செய்யும் அரசு. (554)

'Whose rod from right deflects, who counsel doth refuse,
At once his wealth land people utterly shall lose',

The lawgiver rules:

That king who allows the kingdom to deteriorate owing to sheer neglect and lethargy will soon fall from his position and life with all his relatives.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

मोहाद्राजस्वराष्ट्रं यः कर्षयत्यनवेक्षया ।
सः अचिरात् भ्रश्यते राज्याजीविताश्च सबान्धवः ।। (Manu.vii.111)

To the Kuṟaḷ

Where guardian guardeth not, udder of kine grows dry, And Brahman's sacred lore will all forgotten lie,' the *Mahābhārata* (Śānti.112.28) furnishes a parallel:

मन्ये त्रयी दण्डनीतौ हतायां सर्वे धर्माः प्रत्ययेयुर्विरुद्धाः ।
सर्वे धर्माश्चाश्रमाणां हताः स्युः क्षात्रे नष्टे राजधर्मे पुराणे ।।

When dandaniti is given a death-blow and when the ancient Rajadharma of the ksatriyas becomes lost, the sacred lore gets extinct, as also all the dharmas including those dharmas pertaining to the āśramas.

To the ruling of the Kuṟaḷ

கடிதோச்சி மெல்ல எறிக நெடிதாக்கம்
நீங்காமை வேண்டு பவர். (562)

For length of days with still increasing joys on heaven who call,
Should raise the rod with bow severe, but let it gently fall.

Manu furnishes a parallel:

तितीक्षणाश्चैव मृदुश्च स्यात् कार्ये वीक्ष्य महीपतिः ।
तीक्ष्णाश्चैवमृदुश्चैव राजा भवति संमतः ।। (VII. 140)

The king should be harsh and mild according to the nature of the work. He endears himself to the people, being harsh and soft.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The Kuṟaḷ says

செருவந்த போழ்தில் சிறைசெய்யா வேந்தன்
வெருவந்து வெய்து கெடும். (569)

'Who builds no fort whence he may foe defy,
In time of war shall fear and swiftly die.

Manu gives expression to similar sentiments:

यथा दुर्गाश्रितानेताम्रोपाहिंसान्ति शत्रवः ।
तथारयो न हिंसन्ति नृपं दुर्गसमाश्रितं ।। (VII. 73)

The enemies do not wrong those resident in fortresses, as they do not attack the king who shelters under a fort.

The Chapter LIX in the Kuṟaḷ entitled *'Ottradal'* can be equated with the title (Sanskrit word) the eleventh chapter of Book I of the Arthaśāstra. While the latter prescribes sending caras to the eighteen departments of the State as well as the enemy, the friend and the neutral, the Kuṟaḷ chapter is apparently concerned with the enemy, the neutral and the ally.

In the Kuṟaḷ it is said

துறந்தார் படிவத்த ராகி இறந்தாராய்ந்
தென்செயினும் சோர்வில தொற்று. (586)

மறைந்தவை கேட்கவற் றாகி அறிந்தவை
ஐயப்பா டில்லதே ஒற்று. (587)

ஒற்றொற்றித் தந்த பொருளையும் மற்றுமோர்
ஒற்றினால் ஒற்றிக் கொளல். (588)

ஒற்றொற் றுணராமை ஆள்க உடன்மூவர்
சொல்தொக்க தேறப் படும். (589)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'As monk or devotee, through every hindrance making way,
A spy, whate'er men do, mut watchful mind display.

A spy must search each hidden matter out,
And full report must render, free from doubt.

Spying by spies, the things they tell,
To test by other spies is well.

One spy must not another see: contrive it so; And things by three confirmed as truth you know.

The *Arthaśāstra* has the following (I.ch.11 and 12)

कापटिक ताप्सव्यञ्जनान् ..... भक्तितः सामर्थ्ययोगाश्चापसर्पयेत् ।
तेषां बाह्यं चारं ..... तीक्ष्णा विद्युः
तं सत्रिणः संस्थास्वर्पयेयुः
संस्थानमन्तेवासिनः संशालिभिश्चारसंचारं कुर्युः (I. ch. 11-12)

The King shall send fraudulent and ascetic spies who have been tried for their loyalty and skill.

The class of officers who went by the name of tiksanas ascertained their outward conduct. The satri spies carried this information to the district quarters. The residential officers therein made it known to the headquarters through signs and cipher writings. This is to be done without the knowledge of the respective *samsthas*. If the information is corroborated by three independent sources, it is taken to be confirmed.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

In the Kuṟaḷ :

ஒற்றுமுரை சான்ற நூலும் இவையிரண்டும்
தெற்றென்க மன்னவன் கண். (581)

These two: the code renowned, and spies,
In these let king confide as eyes.

The *Kamandaki* says:

A king should get at the movements of the adversary through the medium of his cautious and secret spies. That king one of whose eyes is *cara* or the spy is awake even in sleep.

सूक्ष्मसूत्रप्रचारेण पश्येद्वैरिविचेष्टितं ।
स्वपन्नापि हि जागर्ति चारचक्षुर्महीपतिः ।। (XIII.29)

According to the Kuṟaḷ

மடியை மடியா ஒழுகல் குடியைக்
குடியாக வேண்டு பவர். (602)

குடிமடிந்து குற்றம் பெருகும் மடிமடிந்து
மாண்ட உஞற்றி லவர்க்கு. (604)

'Let indolence, the death of effort, die, if you'd uphold your household's dignity.

His family decays, and faults unheeded thrive, Who sunk in sloth, for noble objects doth not strive'.

The *Gita* gives similar ideas: (XIV.8)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Know, oh Bharata, inertia born of ignorance and the deluder of all beings, is bound by sloth, indolence and sleep.

The Kuṟaḷ says

இன்பம் விழையான் இடும்பை இயல்பென்பான்
துன்பம் உறுதல் இலன். (628)

இன்னாமை இன்பம் எனக்கொளின் ஆகும்தன்
ஒன்னார் விழையும் சிறப்பு. (630)

'He seeks not joy, to sorrow man is born, he knows; Such man will walk unharmed by touch of human woes.

Who pain as pleasure takes, he shall acquire. The bliss to which his foes in vain aspire.'

The Gita says similarly:

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ।। 2.11 ।।

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।
सुखं वा यदि वा दुःखं सः योगी परमो मतः ।। 6.32 ।।

You grieve for things not fit to be grieved for an yet indulge in wise sayings. The wise never grieve either for the living or for the dead.

He who sees his self in everything and looks upon pleasure and pain equally, is a perfect Yogi.

The Kuṟaḷ defines the minister thus:

கருவியும் காலமும் செய்கையும் செய்யும்
அருவினையும் மாண்ட தமைச்சு. (631)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

A minister is he who grasps, with wisdom large, means, time, work's mode and functions rare he must discharge.

The Arthaśāstra (i.15) says the ministers shall engage in the following five duties: commencing a work, finding out resources, fixing it according to place and time, protecting against possible dangers, and final consummation.

अकृतारम्भारब्धानुष्ठानमनुष्ठितविशेषं नियोगसंपदं च कर्मणां कुर्युः ।

The Kuṛaḷ prescribes:

சொல்லுக சொல்லைப் பிறிதோர்சொல் அச்சொல்லை
வெல்லுஞ்சொல் இன்மை அறிந்து. (645)

வேட்பத்தாஞ் சொல்லிப் பிறர்சொற் பயன்கோடல்
மாட்சியின் மாசற்றார் கோள். (646)

'Speaking out your speech, when once 'tis past dispute
That none can utter speech that shall your speech refute.

Charming each hearer's ear, of others' words to seize the sense,
Is method wise of men of spotless excellence.'

A good illustration of this maxim is found in the *Mahābhārata* (Śānti-88,26.34). Here when the kingdom is threatened with an invasion, the king goes to the country and begs for war loans and benevolences by speaking out in sweet, soft and convincing style.

प्रागेव तु धनदानमनुभाष्य ततः पुनः ।
सन्निपत्य स्वविषये प्रदर्शयेत् ।।
इति वाचा मधुरया श्लक्ष्णया सोपचारया ।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

What the Kuṟaḷ says

துன்பம் உறவரினும் செய்க துணிவாற்றி
இன்பம் பயக்கும் வினை. (669)

எனைத்திட்பம் எய்தியக் கண்ணும் வினைத்திட்பம்
வேண்டாரை வேண்டா துலகு. (670)

Though toil and trouble face thee, firm resolve hold fast,
And do the deeds that pleasure yield at last.

The world desires not men of every power possessed,
Who powers in act desire not, crown of all the rest,' is expressed in other words by the *Bhagavadgita*. (IV.20)

क्लैब्यं मा स्म गमःपार्थ नैतत्वमुपपुज्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोतिष्ठ परन्तप ।।

'Do not get vexed. This is unbecoming of one like yourself. Give up the detestable weakness of the heart and gird up, oh slayer of foes.'

The prescription of the Kuṟaḷ is as follows (681-4)

அன்புடைமை ஆன்ற குடிப்பிறத்தல் வேந்தவாம்
பண்புடைமை தூதுரைப்பான் பண்பு. (681)

அன்பறிவு ஆராய்ந்த சொல்வன்மை தூதுரைப்பார்க்கு
இன்றி யமையாத மூன்று. (682)

நூலாருள் நூல்வல்லன் ஆகுதல் வேலாருள்
வென்றி வினையுரைப்பான் பண்பு. (683)

அறிவுரு ஆராய்ந்த கல்விஇம் மூன்றன்
செறிவுடையான் செல்க வினைக்கு. (684)

'Benevolence, high birth, the courtesy kings love:-
These qualities the envoy of a king approve.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Love, knowledge, power of chosen words, three things,
Should he possess who speaks the words of kings.

Mighty in lore amongst the learned must he be, Midst
jav'lin-bearing kings who speaks the words of victory.

Sense, goodly grace, and knowledge exquisite,
Who hath these three for envoy's task is fit.'

Similar ideas are expressed by the law-giver: (Manu.VII.63-64)

दूतं चैव सर्वशास्त्रविशारदं ।
इङ्गिताकारचेष्टज्ञ शुचिंदक्षं कुलोद्गतम् ।
अनुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालवित् ।
वपुष्मान् वीतिर्भार्वाग्भी दूतो राज्ञः प्रशस्यते ।।

The king shall appoint him an ambassador who is versed in all sciences, who can read the gestures and signs, pure, skilled, of noble family.

That ambassador, who is loyal, honest, intelligent of excellent memory, who acts according to time and place, of good physique, hold and possessed of good powers of speech is applauded.

In the Kuṟaḷ

In term concise, avoiding wrathful speech, who utters pleasant word,

தொகச்சொல்லித் தூவாத நீக்கி நகச்சொல்லி
நன்றி பயப்பதாம் தூது. (685)

கற்றுக்கண் அஞ்சான் செலச்சொல்லிக் காலத்தால்
தக்க தறிவதாம் தூது. (686)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

An envoy he who gains advantage for his lord.
An envoy meet is he, well-learned, of fearless eye,

Who speaks right home, prepared for each emergency.'

In the *Arthaśāstra* (I.16)

शासनं च यथोक्तं ब्रूयात् । प्राणबाधे अपि दृष्टे.....
परेण चोक्तः स्वासां प्रकृतीनां परिमाणं नाचक्षीत ।
'सर्वं वेद भवान्' इति ब्रूयात् ।

The message is to be delivered in toto, even at the cost of life .... When questioned by the enemy king as to the strength of the lord's forces, pretend ignorance and simply say, 'you know better'!

Again in the Kuṟaḷ

விடுமாற்றம் வேந்தர்க் குரைப்பான் வடுமாற்றம்
வாய்சோரா வன்க ணவன். (689)

இறுதி பயப்பினும் எஞ்சா திறைவற்
குறுதி பயப்பதாம் தூது. (690)

Integrity, resources, soul determined, truthfulness;
Who rightly speaks his message must these marks possess.

His faltering lips must utter no unworthy thing, Who stands, with steady eye, to speak the mandates of his king.

Death to the faithful one his embassy may bring. The envoy gains assured advantage for his king.'

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The *Rajanitiratnakara* quotes Sukra: (p.46)

दूतो म्लेच्छोऽप्यवध्यः स्यद्राजा दूतमुखो यतः।
उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।।

स्वापकर्षे परोत्कर्षे दूतोक्तैर्मन्यते च कः ।
सदैवावध्यभावेन दूतः सर्वे हि जल्पति ।

The ambassador, though a mlecha, shall not be killed.

Hence the duta is the king's eye. Even when the arms are raised aloft in the act of striking him, he should faithfully deliver his message.

From the words of the duta who would think of his own defects and of the enemy's strength? For the duta speaks always anything he thinks.

இளையர் இனமுறையர் என்றிகழார் நின்ற
ஒளியோ டொழுகப் படும். (698)

To the Kuṟaḷ

Say not 'He's young, my kinsman,' despising thus your king;

But reverence the glory kingly state doth bring,' the following may be parallel:

A King should not be despised even though a child. He is a great divinity in the form of a man. (Manu.VII.8)

बालोऽपि नावमान्तव्यो मनुष्य इति भूमिपः ।
महती देवता ह्येषा नररूपेण तिष्ठति ।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

In the Kuṟaḷ it is said:

கொளப்பட்டேம் என்றெண்ணிக் கொள்ளாத செய்யார்
துளக்கற்ற காட்சி யவர். (699)

பழையம் எனக்கருதிப் பண்பல்ல செய்யும்
கெழுதகைமை கேடு தரும். (700)

'We've gained his grace, boots nought what graceless acts we do'
So deem not sages who the changeless vision view.

Who think 'we're ancient friends,' and do unseemly things:
To these familiarity sure ruin brings.

Similar ideas are found in the following discussion in the Arthaśāstra (I.8)

सहायाध्यायिनोऽमात्यान् कुर्वीत दृढशौचसामर्थ्यात्वात् इति भारद्वाजः ।
ते ह्यस्य विश्वस्याः भवन्तीति।
नेति विशालाक्षः । सहक्रीडितत्वात् परिभवन्त्येनं ।
ये ह्यस्य गुह्य सधर्मणास्तानमात्यान् कुर्वीत- समान शीलव्यसनत्वात् ।
ते ह्यस्य मर्मज्ञभयान्नापराध्यन्तीति।
साधारण एव दोष इति पराशरः- तेषामपि मर्मज्ञभयात् कृताकृतान्यनुवर्तेत ।।

Says Bharadvaja: the king shall appoint as his ministers his classmates as he would have understood their honesty and tact. They could be easily trusted.' 'No,' says Visalakasa 'as playmates they would not respect him. He shall therefore appoint those whose secrets are well known to him. Possessed of conduct and defects in common with the king these do not entertain harm to him lest their secrets should be divulged.' This is very common says

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Parāśara 'for the king may follow them in their good and bad actions lest his own secrets be divulged.'

The Kuṟaḷ defines:

தள்ளா விளையுளும் தக்காரும் தாழ்விலாச்
செல்வரும் சேர்வது நாடு. (731)

Where spreads fertility unfailing, where resides a band
Of virtuous men, and those of ample wealth, call that a 'land'

பெரும்பொருளால் பெட்டக்க தாகி அருங்கேட்டால்
ஆற்ற விளைவது நாடு. (732)

That is a 'land' which men desire for wealth's abundant share.
Yielding rich increase, where calamities are rare.'

Baudhayana says: A righteous man shall seek to dwell in a village where fuel, water, fodder, sacred fuel, kusa grass, and garlands are plentiful, access to which is easy, where many rich people dwell, which abounds in industrious people and where Āryans form the majority, and which is not easily entered by robbers.'

प्रभूतैधोदकयवससमित्कुशमाल्योनिष्क्रमाणमाढ्यजनाकुल-
मनलससमृद्धमार्यजनभूयिष्ठमदस्युप्रवेश्यं ग्राममावसितुंयतेत धार्मिकः (II.iii.51)

What the Kuṟaḷ says:

இருபுனலும் வாய்ந்த மலையும் வருபுனலும்
வல்லரணும் நாட்டிற் குறுப்பு. (737)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'Waters from rains and springs, a mountain near, and waters thence;
These make a land, with fortress' sure defence',

is also mentioned by the Kautilya.

The fortresses of rivers and mountains are sources of defence to the country parts.

Chapter 74 entitled *'nādu'* of the Kuṟaḷ corresponds roughly to the chapter on जनपदनिवेश of the Arthaśāstra, Bk. ii, 1.

Chapter 75 entitiled *'Aran'* of the Kuṟaḷ corresponds roughly to the chapter दुर्गविधान in the *Arthaśāstra* Bk. ii, 3.

नदीपर्वतदुर्ग जनपदारक्षस्थानानाम्

What the Kuṟaḷ says

பொருளல் லவரைப் பொருளாகச் செய்யும்
பொருளல்ல தில்லை பொருள். (751)

'Nothing exists, save wealth, that can
Change man of nought to worthy man,'

is thus explained in the *Ramayana.*

यस्यार्थस्तस्य मित्राणि यस्यार्थस्तस्य बान्धवाः ।
यस्यार्थाः स पुमान् लोके यस्यार्थाः स च पण्डितः ।।
यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान् ।
यस्यार्थाः स महाभागो यस्यार्थाः स महागुणः ।। (Yuddha khanda.83.35-36)

To a man of wealth, there are friends, and relatives. He is the worthy man of the world, and becomes a Pandita.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

He is a man of prowess and wisdom. He is a great man of good qualities.

What the Kuṟaḷ says:

ஒண்பொருள் காழ்ப்ப இயற்றியார்க் கெண்பொருள்
ஏனை இரண்டும் ஒருங்கு. (760)

'Who plenteous store of glorious wealth have gained,
By them the other two are easily obtained,'

is explained thus by Vatsyāyana.

Between wealth and kingdom, wealth is superior. Through the means of wealth, *lokayatra* and *kama* are realized. This is the position of the *Trivarga.*

अर्थश्च राज्ञः
अर्थस्तु राज्ञो गरीयान् इति
तन्मूलत्वलोकयात्रायाः
वेश्यायाश्च इति त्रिवर्गप्रतिपत्तिः *(Kamasutra.I.ii.15-17)*

In the Kuṟaḷ it is said

'With stronger than thyself, turn from the strife away;

வலியார்க்கு மாறேற்றல் ஓம்புக ஓம்பா
மெலியார்மேல் மேக பகை. (861)

With weaker shun not, rather court the fray.' Kautilya prescribes: Court agreement of peace with equal and superior foes. Fight with the weaker.

तमज्यायोभ्यां सन्धीयेत ह्यनेन विगृहीयात् . *(Kamasutra.VII.3)*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

According to the Kuṟaḷ

இருமனப் பெண்டிரும் கள்ளும் கவறும்
திருநீக்கப் பட்டார் தொடர்பு. (920)

Women of double minds, strong drink, and dice: to these giv'n o'er.
Are those on whom the light of Fortune shines no more'

In the *Arthaśāstra*

परिभवः द्रव्यनाशः .... कामः
कामजस्तु मर्गय द्यूतं स्त्रियः पानमिति चतुरवर्गः (VIII.3)

Public censure and loss of wealth are due to *Kama*. *Kama* comprises hunting, gambling, women and drinking.

In the chapter on the *Purusavyasanavarga*, Kautilya refers to the four-fold vice under the category of Kama. These are hunting, gambling, women and drinking. The effects of these evil habits are discussed in detail. Tiruvaḷḷuvar, on the other hand, devotees two chapters on the vyasanas of women (91 and 92), one chapter on drinking (93), and one chapter on gambling (94). Apparently the author of the Kuṟaḷ does not treat hunting as such a vice as the other three. In fact hunting is recognized as a valuable form of exercise to kings by Kalidāsa in his Śakuntala. Nor is Kautilya unaware of its beneficial effects.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

5.9. KAMATTUPPĀL

There are two views with regard to this particular volume. One is that Vaḷḷuvar gives expression to purely Tamil aspect of *Kama*. According to this the whole can be conveniently divided into *Kalaviyal* and *Karpiyal*, and these again are based on the five *Tinais* peculiar to the Tamils. But the celebrated commentator of the Kuṟaḷ would again find correspondences between this treatment of the subject and that in Sanskrit literature. According to that authority *Kalaviyal* and *Karpiyal* correspond to the samyoga and vipralambha of the Kamasutra treatises. In the *Karpiyal* section again Parimelaḻagar would find corresponding terms for the different incidents like selavu (Sanskrit - *pravāsa, aṛamai* (Sanskrit - *virāga*) *viduppu (Sanskrit - ayogam),* and *pulavi* (Sans, - *mānam*). The Sanskritists add the fifth incident sapa. As this is quite uncommon, says the commentator, Vaḷḷuvar did not include it in his treatment of the subject. While the chapter (116) *pirivaṛamai* is devoted to selavu, the chapters (117-26) deal with the *aṛamai, Viduppu* is dealt with in three chapters (127-9), while the last four chapters (130-33) are devoted to the incident of *pulavi.*

- End of V.R.R. Dikshitar's studies -

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

VOLUME - III

KAMATTUPPAL

6.1. Introduction by R. Nagaswamy

There is an ignorant controversy about this third volume on *Kamattuppal* questioning whether it was written by Vaḷḷuvar? Secondly if he has been the author of the three, then why he did not write on *'Moksha'?* Thirdly, the language of the *Kamattuppal* is different from Vaḷḷuvar's style noticed in the previous two chapters. So we may examine here a few points of relevance.

It was recognized by ancient Indians, *Kama* is an essential part of human life and there was nothing wrong in studying it. In fact, it is included among the four main *Purusharthas* while the fourth one *Moksha* is only an experience and that cannot be explained, the other three can be explained. Each of the three is related to the other three as, integral part of the *Purusharthas*, there are stages of man, and cannot be isolated. So *dharma, artha* and *kama* are always grouped together and are known as *'Trivargas'* the three systems.

When Vaḷḷuvar took up the compilation of code of conduct of life in his text, he rightly took *Trivarga* and did not exclude *'Kama'*. He was aiming at a comprehensive treatises which covered the whole life of human stages and so the question why he chose only the Three *Purusharthas* is a wrong question altogether.

Vaḷḷuvar was not writing this part as the other two where he uses order and probibition, here the subject requires a different

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

format to keep it at the dignified level or he chose the dialogue format, than dealing with indulgence.

Thus without the third volume, Vaḷḷuvar's text would have been incomplete. It is necessary to know how this subject is raised to the status of Śāstra a science. We have one of the brilliant works on *kāma*, in Vātsyāyana's *Kāmaśāstra*. Most people are ignorant of the content of this text and so shy away from this text or think, it deals perverted. Both the versions are wrong. It deals with the nature of conjugal love which has double advantage - one the delight in union and the other begetting children. The joy of loving with children is supreme. It is also necessary to protect the human body from excessive indulgence and protection from pitfalls by submission to uncontrolled carnal desires. It educates the proper use of one's body, mind intellect so that there is a civilised way of living called Nāgarika. Vātsyāyana's book is a sensible book on human life. Vātsyāyana, begins his work with, an unusual manner, salutation to *dharma, artha kāma*. *'Dharmārtha-Kāmebhyo Namah* is the first invocatory sutra. While all texts begin with salutations to Gods, here Vātsyāyana's text salutes dharma *artha* and *kāma*, thus making the text a 'down to earth' approach. That is why he salutes the *'Trivargas'* - *dharma*, *artha*, and *kāma*. Now one may understand why Vaḷḷuvar wrote on *Aram-Porul-Kāma*. Vaḷḷuvar's selection must be viewed against this prevalent back ground.

Secondly the *Kāmaśāstra* gives a historical account of the origin of the *Kāma* as a science. Like all other ancient Śāstras texts, which trace their origin to the divine, this text also says it

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)
Dr.R.Nagaswamy

was taught by Lord Śiva to Nandikesvara, who taught this to Uddalaka - Svetaketu, who appears in the Upanishad as an important human agency. According to the account Svetaketu taught this science to *'Babhravya'* of Pāñcala country, who wrote the voluminous text. But soon different scholars selected different subjects and elaborated them.

At the request of prostitutes of Pataliputra, one Dattaka wrote on the sixth chapter of *Kāmaśāstra* - an adhikarana called *'Vaiśyadharma* - that on *Vesis* - call girls. Likewise, Chārāyana, Suvarṇabha, Ghotakamuka, Gonikāputra, Gonardiya and Kucumāra wrote on different adhikaranas. These also became voluminous, Vātsyāyana compiled all these divisions in tone and wrote his text *Kāma Sutra.* Eventually, the present text is a contribution by several authors, condensed in to this final shape in the hands of Vātsyāyana. It shows that not only there was an active discussion on this science in different regions but also codification. So the prevalent atmosphere, influenced Manu's work on dharma, Brhaspati's on *Artha Śāstra,* finalized by Canakya and Vātsyāyana's *Kāmasutra* had perculated into different regions.

The *Tolkappiya's* sutras in Tamil is a product of this atmosphere. It is not unlikely this *Kāmasutra* has influenced Tiruvaḷḷuvar, *Kāmattuppāl* of *Tirukkuṟaḷ* in addition to *Nātya Śāstra.* As mentioned earlier, Vaḷḷuvar has observed restraint in handling this subject in *Kāmattuppāl.* However he has included one complete chapter with ten couplets that deals with one going after another man's life. This could have been dismissed in one couplet; but such a separate chapter shows that the author's of

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Kāma Śāstra have dealt with this subject under a separate adhikarana. For example Vātsyāyana has allotted a separate chapter for this subject under the title Paradārakam. He has a specific sutra, that condemns a man running behind another man's wife *'Paraparigrihatāsu Kāma Pratiṣedhah'* (5-1). It is a crime - Pratiṣedhah. Vaḷḷuvar has included a chapter, titled 'Not lusting after another's wife' the first couplet under this reads.

பிறன் இல் விழையாமை

பிறன்பொருளாள் பெட்டொழுகும் பேதைமை ஞாலத்
தறம்பொருள் கண்டார்க ணில்.

Such a despicable act will not be seen in a man who follows *'aram'* and *'porul'* (tenets). Commenting on this Parimelaḻagar says-

பிறன் பொருளாகிய அறம் பொருள் என்பன - இன்பம், ஒன்றையே நோக்கும். இன்பநூல் உடையார், இத்தீஒழுகத்தையும் பரகீயம் என்று கூறுவர். அப்பேதமை உடையார் மாட்டு அறமும் பொருளும் இல்லை என்பது பெறப்பட்டது என்பதாம்.

இன்பநூல் உடையார் - mentioned are the writer's on *Kāma Śāstra*. It is a direct reference to *Kāmaśāstra* and the reference to aram and *porul (dharma* and *artha)* shows that Vaḷḷuvar here considered *Kāma* is also an inseparable group. This also would vouch why Vaḷḷuvar is the author of *Kāmattuppāl.*

There is a possibility of Vaḷḷuvar selecting a few parts from *Kāma Śāstra* as well for inclusion in his *Kāmattuppāl.*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)
Dr.R.Nagaswamy

6.2. U.Ve Swaminatha Aiyyar (U.Ve.Sa) Nātaka Valakku

It is necessary to state at this stage, that the *Kāmattuppāl* of *Tirukkuṛaḷ* falls under the genre of *Aham* feeling of Sangam Poetry tradition which deals with amorous life of man, there are all together 2800 poems in the Sangam groups of poems out of which 2 about 2300 poems are *Aham* Poems (*Śṛiṅgāra*) and 500 *Puram* poems. Besides there is the ancient Tamil grammar *Tolkappiyam* that deals with the grammar of *Aham* poems. There is no one who has analysed the Sangam poems other than the doyen of Tamil Research like Dr.U.V.Swaminatha Iyer, who has brought out also critical edition of all these poems on modern lines, and who has studied the group better by better, word by word and poems by poems. There is none seems too great to say about Sangam Tamil life and poetic ethos than him. He has given an amazing volume of information on Tamil poetic tradition in his critical edition of the text *Kurunthogai* first published in 1937 and has since been reprinted seven times since then. I am reproducing U.Ve.Swaminatha Iyer's write up below in original, so that reader can see for themselves and give a brief summary of it in English.

The main thrust on U.Ve. Iyer's view is that there are two main mode of poetic expressions in Tamil one the worldly life and that could be expressed openly by poets called *Puram* that exploits called *Puram* group and second the amorous delight which could not be expressed explicitly but can only be experienced by the man and love and could only be suggested through combination

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

of situations, time and highly suggestive dialogues as on a dramatic stage this is called *Aham* genre called *Śṛiṅgāra Bhāva* also called *lāsya* or *Sukumarata* in Sanskrit Tradition into *Nātaka valakku* and *Ulagiyal valakku* (which corresponds *Nātya dharmi* and *loka dharmi* in *Nātya Śāstra* . Dr.U.Ve.S. Iyer has said that the whole of *Aham* group of poems in Tamil fall under *Nātaka Valakku* and the *Puram* under *Ulagiyal valakku*. In the *Aham* poems the situations, time and the other opportunities and finally the love emotions find a place. But in *Kāmattuppāl* of *Tirukkuṛaḷ* only the emotions and dialogue are retained while the others are excluded. So U.Ve.S. Iyer has already mentioned that the *Kāmattuppāl* mode of expressions falls under the dramatic category of *Aham* tradition in *Nātaka* dialogues mode.

It is thus clear the *Kāmattuppāl* style of expression Vaḷḷuvar follows *Nātaka* Kavya tradition. It is needless to say that *Nātaka Kavya* mode of expression is evidently based on *Nātya Śāstra* in which it is called *Nātya dharmi.*

This analyses of Iyer has been adopted by all Tamil scholars like T.P.Meenakshi Sundaranar and Mu.Varadarajanar.

Incidentally it shows as the major part of Sangam poetic form are in *Aham* tradition is a *Nātaka* tradition it is evident the Sangam poems were originally for dance tradition.

Curiously when I wrote in my earlier publication that Sangam poems were meant dance, a section of Tamil ill- informed writer wrote against me and abused me to the best of their ability and questioned me whether I knew Tamil ? one Tamil annal who

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

learnt under me, ancient Tamil alphabet under me, wrote vulberative book against me both in Tamil and English, sponsored by SRM Engineering College Research Centre, questioning whether I thought that the ancient Tamils were street dancers (*Kuttādigal*). The word *kuttādi* is used in the sense of dancers and some time in a derogatory manner. We may ignore his unparlimentary writings we may say such pseudo Tamil do not know what has been written by eminent scholars. Like U.V.S Aiyer, Dr.T.P. Meenakshi Sundaranar and Dr.M.Varadarajanar on this subject. Unfortunately with out knowing what is the real Tamil tradition and with superficial acquaintance with Tamil these follows move around as the surrounding of Tamil language, welcome any scholarly enticing on this subject.

I am reproducing the relevant part of Dr.U.V. Swaminatha Iyer's write up here from the book on *Kurnthokai* we say here that the *Thirukuṟaḷ* by Vaḷḷuvar was product of Dance tradition.

'நாடக வழக்காவது சுவைபட வருவன வெல்லாம் ஓரிடத்து வந்தவனாகத் தொகுத்துக் கூறுதல். அஃதவாது செல்வத்தானும் குலத்தானும் ஒழுகத்தானும் அன்பினானும் ஒத்தார் இருவராய்த் தமரின் நீங்கித் தனியிடத்து எதிர்பட்டார் எனவும். அவ்வழிக் கொடுப்போரும் அடுப்போருமின்றி வேட்கை மிகுதியாற் புனர்ந்தரெனவும், பின்னும் அவர் களவொழுக்கம் நடத்தி இலக்கண வகையான் வரைந்தெய்தினாரெனவும், பிறவும் இந்நிகரனவாகிச் சுவைபட வருவன வெல்லாம் ஒருங்கு வந்தவனாகக் கூறல். உலகியல் வழக்காவது உலகத்தார் ஒழுக்கலாற்றோடு ஒத்துவருவது'.

என வரைவனவற்றால் கவியின் சுவை காரணமாக இத்தகைய வரையறைகள் கொள்ளப்பட்டன வென்பதும் சில

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

நிகழ்ச்சிகள் உலகியலோடு ஒத்து வருமென்பதும் அறியப்படும். பெரும்பான்மையும் நாடகவழக்கே அமைதலின் அதனைத் தொல்காப்பியர் முன்னர்க் கூறினர் போலும். நாடக வழக்கு கவிஞர்களுடைய உள்ளத்தால் கற்பனை செய்யப்பட்டுப் படிப்போர்க்கு இனிமை பயப்பது. இறையனாரகபொருள் உரை ஆசிரியர் இவ்வொழுகலாற்றை,

'இல்லது, இனியது, நல்லதென்று புலவரால் நாட்டப் பட்டதோர் ஒழுக்க மாதலின் இதனை உலக வழக்கினோடு இயையானென்பது' (சூ.1.உரை) எனக் கூறுவதும் காண்க.

எனவே கவிகள் தம்முடைய கற்பனை ஆற்றலால் பலவகைச் சுவைபொருந்தக் காட்சிப் பொருளையும் கருத்துப் பொருளையும் புனைந்துரைத்துச் சிறுபான்மை உலகியலோடு பொருந்த நல்ல பொருளையமைத்துக்காட்டிய செய்யுட்களே இவ்வகைப்பொருட் செய்யுட்களாமென்பது தெரியவரும். இவற்றிற் கூறியபடியே உலகியல் நிகழவேண்டுமென்பது வரையறையன்று. இவையனைத்தும் உலகியலுக்குப் புறம்பானவையென்றுகொள்ளுதலும் தக்கதன்று.

இச்செய்யுட்களிர் காணப்படுவனவாகிய தலைவன் தலைவியிரிடையே வளரும் அன்புநிலை, அவர் இல்லறம் நடத்தும் முறை முதலியன உலகியலைச் செம்மைப் படுத்தும் தன்மையின. இளம்பூரணர் எடுத்துக்காட்டியனவாகிய தலைவன் தலைவியருடைய ஒப்பு முதலியன செய்யுளுக்காக அமைத்து கொண்டவை. இங்ஙனமே சிறந்த தகுதி வாயந்தாரையே காப்பியத்துக்குத் தலைவராக அமைக்கவேண்டுமென்று பிற்காலத்திற் காப்பிய இலக்கணம் கூறுவது கவிஞனுடைய சிறந்த மனோபாவங்கள் வெளிப்பட்டு இன்சுவையை உண்டாக்குமென்னும் காரணம்பற்றியே யாகும்.

முதல் கரு, உரி என்னும் மூவகைப் பொருள் வரையாறையும் கவிச்சுவையை மிகுதிப்படுத்துவே போந்த

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

தென்று தோற்றுகின்றது. உலகிதிற் குறிஞ்சி நிலத்துள்ளாரே அளவளாவுவது பாலை நிலத்துள்ளாரே பிரிவது, முல்லை நிலத்துப் பெண்டிரே தலைவரைப் பிரிந்து ஆற்றியிறுப்பத்து மருத நிலத்தினரே ஊடுவது, நெய்தனிலத்தினரே இரங்குவது என்ற வரையறையில்லை; ஆனால் கவிஞன் அமைக்கும் உலகத்திலோ இவ்வரையாரைகள் காணப்படுகின்றன. இது நாடக வழக்காகும். நாடகத்தில் அரங்கில் நிகழும் நிகழ்ச்சிக்கு ஏற்ற களன் ஒன்றை நாடகப் புலவன் அமைத்து கொள்வதும் ஓவியப் புலவன் தான் எழுதப்புகும் ஓவியத்திற்கு ஏற்ற நிலைக்களனை எழுதிகொள்வதும் போன்றது இது. பிரிவைப் புனையும் ஆசிரியன் துன்ப உணர்ச்சியை மிகுதிப்படுத்த வேண்டி நீரில்லாத வறுஞ்சுரத்தையும் ஒய்ந்த யானையையும் தான் கூறும் நிகழ்ச்சியோடு இயைபு படுத்துகின்றான். இன்ப உணர்ச்சியை மிகுதிப் படுத்தவேண்டித் தலைவனும் தலைவியும் ஒருவரை யொருவர் காணும் நிகழ்ச்சியை 'சந்தனமும் சண்பகமும் தேமாவும் தீம்பலவும் ஆசினியும் அசோகமும் கொங்கும் வேங்கையும் குறைவும் விரிந்து நாகமும் திலகமும் நறவும் நந்தியும் மாதவியும் மல்லிகையும் மௌவலொடு மனங்கமிழ்ந்து பாதிரியும் பரவை ஞாழலும் பைங்கொன்றையோடு பிணிவிழந்து பொறிப்புன்கும் புன்னாகமும் தண்டேன்றல் இடைவிராய்த் தனியவரை முனிவுசெய்யும் பொழிலது நடுவண்' அமைத்துக் காட்டுகிறான்.

இவ்வாறே மற்ற நிலங்களுக்கும் அவ்வத் நிலத்தில் நிகழும் ஒழுக்கத்திற்கும் இயையிர்ருத்தலை அறியலாகும். நிலதைப் போலவே கால வரையறையும் கவிச்சுவையைப் பெருக்குதற்கு அமைந்து அவ்வத்திணையின் ஒழுக்கத்திற்கு இலக்கணத்தில் வரையறுக்கப்பட்ட காலங்கள் ஏற்புடையனவாதலை நச்சினார் கினியார் தொல்காப்பியப் பொருளதிகார உரையில் விளக்கிச் சொல்கின்றார்.

கருப்பொருள்கள் ஒவ்வொருவகை நிலத்தின் அறிந்து அமைக்கப்பட்டன அவை உலகியல்போடு ஒத்தன நல்லிசை

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

புலவர்கள் மரம், விலங்கு, பறவை முதலியவற்றின் இயல்புடைய நன்றாக உணர்ந்து வெளிப்படுத்தியுருக்கிறார்கள்.

உரிப்பொருளாவது புணர்தல், பிரிதல், இருத்தல், ஊடல், இரங்கல் ஆகிய இவ்வைந்தும் இவற்றின் நிமித்தங்களும் ஆகும். இப்பொருளே முதல் கருவென்னும் இரண்டைக் காட்டிலும் சிறந்தது. பிறபொருள்கள் தம்முன் மயங்கினும் உரிபிபொருள் மயங்குதல் தகாதென்பது இலக்கணம்.

முதல், கரு என்னும் இரண்டும் உரிபொருளாகிய நாடக நிகிழ்ச்சிக்கு நிலைகளனாக உதவுகின்றன. அவ்விரண்டும் பெரும்பாலும் காட்சிப்பொருள் வகையைச் சார்ந்தன. அவற்றை நல்லிசை புலவர்கள் அமைத்துச் செய்யுள் புனைகையில் நாம் அக்கட்சிகளில் ஒன்றிவிடுகின்றோம். உரிபொருளை அமைக்கும்போது கவியினுடைய இணையற்ற பாவிகத்தை யறிந்து மகிழ்கின்றோம்.

சங்ககாலத்துப் புலவர் பெருமக்களின் கவியாற்றலை அறிந்துகொள்வதற்கு இக்குறுந்தொகையும் ஒரு கருவியாகும். இதன்கண் அகநாநூற்றைப்போல முதல் கருப்பொருள்களைப் பற்றிய செய்திகள் விரிவாகக் காணப்படவில்லை; திருக்குறளைப் போல அறவே நீக்கப்படவுமில்லை. இலக்கண அமைதி நன்குடையதாகி விரிவும் கருக்கமும் இன்றி இயற்கைக் காட்சிகளின் எழில் நலங்களையும், அகனைத்திணை யொழுக்கங்களையும் பண்டைக்கால நாகரிகச் சிறப்பையும், வேறு பல அரிய பொருள்களையும் விளக்கிக்கொண்டு நிற்பது இக்குறுந்தொகை.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

6.3. MU. VARADARASAN

Dr.Mu.Varadarasan, the well known Tamil scholar, who was held as an authority on Tamil language and literature, wrote an article in 1963 that was four years prior to the Dravidian rule came into power in Tamilnadu. His was an invented article to the volume of *Tirukkuṟaḷ* edited by K.V. Jagannathan (Ki.Va.Ja), was a master of Tamil literature, having been the principal disciple of Dr.U.Ve.Swaminatha Iyer. As editor, Ki.Va.Ja, invited eminent scholars of the time to contribute an article to the volume, Mu.Va's forms part of the collection. Mu.Va wrote on *Kāmattuppāl* as the third chapter of Kuṟaḷ. Interestingly he had come to the conclusion, that chapter seems to be a *Nātaka Kavya*. It is all most contrary to the Dravidian ideology for it was considered as a singular text of the Tamils uninhabited by Sanskrit traditions. Mu.Va, without mincing words said that Kāmattuppāl of Tiruvaḷḷuvar is like *Nātakakavya*. A brief summary of his essay is given here. His article was in Tamil, I am publishing it here in English form.

However, it seems Mu.Va has followed T.P. Meenakshi Sundaram Pillai, popularly called T.P.M, was first mentioned that Kāmattuppāl is the style of dramatic dialogue.

(The following is the English Translation of Mu.Va's article by Dr. Nagaswamy)

Vaḷḷuvar, who had his subject into three parts as *Aratuppāl, Porutpāl* and *Kāmattuppāl,* while wrote his Kāmattuppāl - on love, a great poet with dialogue. While writing the other two sections he appears as a teacher and the learners as listeners. It may be

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

seen that he appears as preacher, advising to traditional Tamil people; as seen in the respective instances. However there are some Kuṟaḷs, differing from this method of imparting. There are two Kuṟaḷs in the section of braving of the army (in *Porutpāl)* and two Kuṟaḷs the section on *Nalkuravu (Porutpāl)*. In the former, a hero in the battlefield, utters heroic challenge, while in the later, the utterances appear as suffering of a poor destitute.

The verses in the *Kāmattupāl* do not appear as poets saying but appear as dialogue between two lovers. He composes them as the speeches of a hero, heroine and her friend and in this the poet appears as a dramatic artist. These appear not as poet's advices on *dharma* or *artha*, but instead as of men and women appearing on a dramatic stage and deliver dialogues. In essence the verses of Kāmattupāl are not precepts of *aram* or *artha* but looks like creative poetry, so we may call *Kāmattupāl* is a *Nātaka kāvya* - dramatic poetry. (Please note Mu Va is specially says that *Kāmattupāl* is a Nātaka kavya.)

A verse in the poetic composition *"Thiru-valluvamālai"*, attributed to a poet Mosikiranar, makes this point very clear that the *Kāmattupāl* appears in three parts as speeches by men speeches of women, and the speeches of both, the first is in seven chapters as the hero's address to the heroine, the second is address of the heroine and her playmate in twelve chapters, and the third is in six chapters as speeches of both men & women. This indication is seen in the following verse of Mosikiran in *Thiru-valluvamālai.*

"ஆண்பால் ஏழ் ஆறிரண்டு பெண்பால் அடுத்தன்பு
பூண்பால் இருபால் ஒரு ஆறாக - மாண்பாய

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

காமத்தின் பக்கமொரு மூன்றாகக் கட்டுரைத்தார்
நாமத்தின் வள்ளுவனார் நன்கு"

It is necessary to see the different approaches in his above format of ancient tradition and the format of Vaḷḷuvar here. In the ancient tradition, Tolkappiyar laid out the method of *aham* poems, in made as *'mudal' 'karu', 'uri',* place, time, trees, birds, etc for each region and all poems in aham tradition followed these formats.

Very few songs do not confirm to modes with what is called love emotion. But in verses in *Tirukkuṟaḷ,* do not represent space and time *(mudal, karu)* but are promptly based on love emotions *(uri)* which are actually aham verses, so they appear as dialogues.

Furnishing several illustration from Kuṟaḷ Mu.Va. deals with both pre-martial love *(kalaviyal)* and married house holders life, the mutual love is on all Indian trend.Thus designating the *Kāmattupāl* of *Tirukkuṟaḷ* a *Nātaka Kavya.* Mu.Va has already hinted the relationship or rather indebtedness of Kuṟaḷ to science of *Nātaka (Nātya śāstra).*

What has escaped his attention is the impact of *Nātya śāstra* on kuṟaḷ. I have shown earlier that *Tolkappiyam* was inspired by *Nātya śāstra.* I have also shown that the commentator on *Silappatikaram* mentions that *Silappadikaram* was based on *Tolkappiyam* and that he called *Nātaka kāvya; Silappadikaram* mentions *Nātya śāstra* (Nātya nanūl). Evidently there can be no doubt that *Kāmattupāl* of kuṟaḷ was inspired by *Nātya śāstra.*

It would not be possible in this work to explore further the comparison between *Nātya śāstra* and *Kāmattupāl.* There is unmistakable evidence of Sanskrit śāstras.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

6.4. Nātaka Valakku

The *Kamātuppal* by Thiruvaḷḷuvar has attracted the attention of scholars for its different style of narration. Unlike the earlier two, this book adopts a style reminiscent of dialogue in a dramative performance Parimelaḻagar the great commentator held all the three books were by one and the same author Vaḷḷuvar and also he derived his source from Sanskrit śāstras (Vadanūl). For example Parimelaḻagar says, Vaḷḷuvar based his work on the *Dharma śāstras* of authors like Manu and others similarly Parimelaḻagar cites Bhoja's *Śṛiṅgāra Prakāśa*, for the tradition Paruthiyar another commentator holds cites Vātsyāyana's *Kāma tantra*. Evidently early commentators have always held Vaḷḷuvar based his text on Sanskrit Sources.

Please note Parimelaḻagar notes on *Kāmattupāl*.

"Now he has taken up the topic of delight which gives happiness in the life, utlising the help of wealth generated (as mentioned in *Porutpāl*). Here the world delight (*Inbam*) refers to sexual delight born out of Kāma which gives happiness to senses. Because of this speciality, Bhojarāja has mentioned this as the greatest delight, (in his book *Śṛiṅgāra Prakāśa*) though others may say so many other sources of joy. According to him this *Śṛiṅgāra rasa* is the only greatest rasa enjoyment. It is of two kind - joy in known and joy in separation. This classification of meaning, are brought *aram, porul, inbam (dharma, artha, kāma)* by Sanskrit."

So this author (Vaḷḷuvar) has followed the Sanskrit sources brought them under these categories Parimelaḻagar has

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

categorically stated that Vaḷḷuvar has written his text based on Sanskrit texts (Vadanūl). Let me add this that the classification into *Punarci* and *Puravu* which are exact Tamil rendering of *Sambhoga Śṛiṅgāra* and *Vipralambha Śṛiṅgāra* which forms the main plank of Sanskrit authors.

Further another commentator - Pari-perumal also asserts that Vaḷḷuvar follows the Sanskrit tradition அறம் பொருள் இன்பம் என வடநூல் வழியே கூறினார். It clearly shows that all the commentators that ever since Vaḷḷuvar wrote his text based on Sanskrit text.

These show that Vaḷḷuvar work is a *Valinul* (derivative text) and not an independent compostion.

The great Tamil Scholar T.P.Meenakshi Sundaranar and Mu.Varadarajanar states that Kāmattupāl is in the form of a dialogue (*Nātaka valakku*) *Nātaka valakku* is synonym of *Nātyadharmi* of Bharata's *Nātya śāstra*. So clearly Vaḷḷuvar has also benefitted by *Nātya śāstra*.

Here I would like to point out that none of the ancient commentators have questioned the authenticity of all the three volumes, *Aratuppāl, Porutpāl* and *Kāmattupāl* as they consistently declare that the three were by the same author. However, recently one author has suggested that the text consists mostly stray verses already prevalent and some one has compiled them as a book, at a later time. He has not given any reason or evidence to prove his proposition and seems to be his impression. Such impression to view will not be acceptable without adequate evidence it would

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

lead to as many impressions as there are readers, that would mean nothing. This view will stand rejected especially in view of several ancient commentaries, for the past over one thousand years, furnishing a homogeneity of authorship. Even the proponents of exclusive Tamil tradition accepting the influence of Sanskrit sources as in the case of the great Tamil Scholar, Prof. T.P. Meenakshi Sundaranar and Dr.Mu.Varadarajanar.

T.P. Meenakshi Sundaranar has agrees that the language of the *Kāmattupāl* is no doubt in language of the Dramatic persons, and at the same time raised a question whether such images found in the *kuṟaḷ,* is found in anyother text.

There is one point on which some scholars questions the Sanskrit source. That is they hold that the division of poetry into *Aham* and *Puram* classification is a Tamil tradition, not seen in Sanskrit tradition. The division of *Kalavu* and *Karpu* under *Aham* category is also a Tamil tradition. As Vaḷḷuvar divides the classification under *Kāmattupāl,* Sanskrit sources need to be rejected. This objection has been met with by the ancient commentator Pari Perumal who has pointed out that Vaḷḷuvar has not classified his text under *Aham* and *Puram,* but classified them as *Aram, Porul* and *Kāmam* which are of Sanskrit origin as *dharma, artha* and *kāma* the objection has no validity.

Further I would like to point out that even the classification *Aham* and *Puram* are Sanskrit terminology. *Aham* stands for *Śṛiṅgāra* and *Puram,* other *dharmas, artha* and *mokṣa.* This classification is first introduced by Bharata in his *Nātyaśāstra,*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

where at the beginning of his text he classify *Śṛiṅgāra* under *Sukumara* and the other as *āviddha*. The *Aham* and *Puram* classification is from *Nātyaśāstra* and not a Tamil concept. On both the grounds the *Tirukkuṟaḷ* classification into *dharma*, artha and *kāma* are from Sanskrit sources. There is a possibility of Vaḷḷuvar selecting a few parts from Kāmaśāstra as well for inclusion in his *Kāmattupāl*.

The conclusion is inevitable that *Tirukkuṟaḷ* is a derivative text *valinūl*.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

6.5 காமத்துப்பால் உரைக்கொத்து களவியல்

பரிமேலழகர்:

இனி அப்பொருளைத் துணைக்காரணமாக உடைத்தாய். இம்மையே பயப்பதாய் இன்பம் கூறுவான் எடுத்துக் கொண்டார். ஈண்டு இன்பம் என்றது ஒருகாலத்து ஒரு பொருளான் ஐம்புலனும் நுகர்தற் சிறப்புடைத்தாய காம இன்பத்திணை. இச்சிறப்புப்பற்றி வடநூலுள் போசராசனும் 'சுவை பல' என்று கூறுவார் கூறுக; யாம் கூறுவது இன்பச்சுவை ஒன்றனையுமே என இதனையே மிகுத்துக் கூறினான். இது புணர்ச்சி, பிரிவு என இருவகை படும் ஏனை இருத்தல், இரங்கல், ஊடல் என்பனவோ எனின் இவர் பொருட்பாகு பாட்டினை அறம் பொருள் இன்பம் என வடநூல் வழக்கு பற்றி ஓதுதலான். அவ்வாறே அவற்றைப் பிரிவின்கண் அடக்கினார் என்க.

பரிபெருமாள்:

காமத்துப்பாலாவது மைந்த்ர்க்கும் மகளிர்க்கும் கலவியனாகிய இன்பப்பகுதி அஃது யாங்ஙனம் கூறினார். எனின், ஒருவனுக்கு இன்பம் நுகர்தற்கு இடம் கன்னியரும், கணிகையரும் பிறர் தாரமும் என மூவகையல்லது இல்லை; அவற்றுள் பிறர்மனைக் கூட்டம் பாவம் தருமென்று அறத்துப்பாலுள் கூறிக் கணிகையர் கூட்டம் பாவம் தருமென்று அறத்துப்பாலுள் கூறிக் கூறினாராதலின், அறனும் பொருளும் இன்பமும் வழுவாமல் வருவது கன்னியர் கூட்டம் என்று அஃது ஈண்டுக் கூறப்பட்டதென்க. அது தான் எட்டு வகைப்படும்; பிரமம், பிரசாபத்தியம், ஆரிடம், தெய்வம், காந்தர்வம், ஆசுரம், இராக்கதம், பைசாசம், என அவற்றுள் ஆசுரம் முதலான மூன்றும் ஒருதலை காமம் ஆகலானும். அவையிற்றுக்கு இன்பச்சிறப்பு இன்மையின் காந்தருவ நெறியே ஈண்டுக்கூறப்பட்டது. குறிப்பே பின்னைய நான்கும் பெருந்திணை பெருமே' என்றும்

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'காமக்கூட்டம் காணுங்காலை, மறையோர் தேஎத்து மன்றல் எட்டனுள், துறையமை நல்யாழ்த் துணைமையோர் இயல்பே' என்றும் இலக்கணம் கூறுதலின் அஃதாவது கொடுப்போரும் அடுப்போரும் இன்றி ஒத்தார் இவர்தாமே கூடுங் கூட்டம்; என்னை அதுவே தானே அவளே தமியார் காணக் காமபுணர்ச்சி இருவயின ஒத்தல் என்பவாகலின். இக்சூத்திரம் நாடக வழக்கிற்குக் கூறியது ஆகலின் ஈண்டு உறைக்கின்ற காமமும் நாடக வழக்கோ எனின் இச்சூத்திரம் கூறுகின்ற உரையாசிரியர் உலகத்தோடு ஒத்தும் ஒவ்வாதும் வருமென்று பொதுப்படக் கூறினாராதலின், இஃது உலக வழக்கை நோக்கி எடுத்துக் காட்டப்பட்டதென்க.

இக்காமப்புணர்ச்சியை வடநூலாசிரியர் அராக்த்தார் கூடுங் கூட்டம் என்ப. இதுதான் மூவகைப்படும், அருமையிர் கூடலும் பிரிந்து கூடலும் ஊடிக்கூடலுமென. அருமையிர் கூடுதலாவது கூடுதற்கு எளிது அண்மையில் ஒருவர் ஒருவரைக் கண்ட காலந்தொட்டும் ஒத்த நினைவினராய் நின்று கூடுதல் பிரிந்து கூடுதலாவது இவ்வாறு கூடினார் பின்பு ஒரு காரணத்தால் பிரிந்து அதன்பின் கூடுதல் ஊடிக் கூடலாவது தலைமகன் மாட்டுத் தவறு கண்டு தலைமகளை புலவி நீக்கிக் கூடுதல்.

இவை மூன்று கூட்டமும் இவற்றது நிமித்தமும் இக்காமத்துப்பாலுள் கூறுவது தமிழ்நடையன்றாதலின் இதற்கு இலக்கணம் யாங்கனம் பெறுதுமெனின். இவ்விலக்கணம் தமிழ் நடையாயின அகப்புறமென்று கூறுதல் வேண்டும். அவ்வாறு கூறாது அறம் பொருள் இன்பம் என வடநூல் வழியே கூறினாராதலின் இதற்கு இலக்கணம் வாத்சயாயணம் என்னும் காம தந்திரத்துச்சுரதவிகற்பம் என்னும் அதிகரணத்துள் கண்டுகொள்க. அன்றியும் புணர்தல் பிரிதல்' இருத்தல் இறங்காலும் பிரிந்துழி நிகழுமன்றே; அவற்றைப் பிரிவினுளடக்கிப் புணர்தலும் பிரிதலும் ஊடலும் எனத் தமிழ் நடையிற் கூறினும் இழுக்காது.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

7. PUTRA PRAPTI

Comparative Study of Tirukkuṟaḷ and other Sanskrit Sources - by Dr. Ramadevi Sekhar

The stages of life *(āśramas)* regulating man's life are four: student, householder, forest dweller, and renunciate *(brahmacharya, gṛhasta, vānaprasta,* and *sanyāsa)*. They are all based on the householder stage of life. That is the chief stage, because the householder fosters the other three. The householder is the most important of all.

Just as all living beings depend upon air for their existence, the other three stages are dependent on the householder. Householders not only feed and clothe the others, they also provide facilities for the study of the Vedas. Manu, in his texts on *dharma (Dharma śāstras)*, has emphasized this point very clearly. He has declared that householders also attain liberation, but they must follow strictly the dharma laid down for their stage of life. There is no doubt that everyone who adheres to the *dharma* of their stage of life, no matter which stage it is, will attain liberation.

In the *Manu Smṛti,* and other such texts, it is mentioned that in some instances the householder who adheres to dharma is reckoned as the highest type of person, while in other texts it is laid down that only sages who have renounced everything deserve worship. Therefore, a doubt may arise whether one can adopt the householder stage of life, which is the base and support of all, or whether one has to take up the universally honoured stage of

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

renunciate, the inward path of detachment *(nivritti)*. There is an intimate relation between the worship-worthy householder and the saintly sage *(paramahamsa)*. So, to whichever stage of life one may belong, he does no wrong. The aim and purpose of life in the first stage *(Brahmacarya)* is acquisition of knowledge especially the vedic wisdom. One may have to spend twelve years to master one Veda.

After the completion of study *(Samavartāna)*, Brahmacāri may enter the next stage of life by paying *Gurudakshina* to his guru,

गुरुणानुमतः समावृत्तो यथा विधिः उद्वहेत द्विजो भार्यां सर्वां लक्षणान्वितां (Manu.III.4)

Before entering the next stage of life namely the Grhastāśrama in the final parting convocation address the guru in *Taittriya Upanisad*, ordains the graduate to take up *Grhastāśrama* in order to beget a son and continue the lineage.

प्रजातन्तुं माव्यवचेत्सीः (I.11.1)

While commenting on this Mantra, Acarya Sankara states that, if in due course a son is not born one should strive to obtain a son by means of *Putrakamesti* etc., Hence it becomes clear that according to the *Dharma śāstras* marriage was not intended for sense gratification but only getting a good progeny fully qualified to deliver his father.

மங்கலம் என்ப மனைமாட்சி மற்றுஅதன்
நன்கலம் நன்மக்கட் பேறு.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Following the foot steps of Dharmasatraic texts Tiruvaḷḷuvar, in the *Illara-iyil* talks about the duties of householder and about progeny,

Purpose of accepting a wife in religious marriage as sanctioned by the *dharma śāstras* is to have a *putra* - जनयितुरपत्यं (Gautama 2.9.9) a son qualified to deliver one from the dark hellish life and to discharge the debt that he owes to his ancestors.

पुन्नाम्नः नरकात् त्रायते पितरं सुतः,
तस्माद् पुत्र इति प्रोक्तः (Manu.IX.137-138)

Gautama in his *Dharmaśāstra* also states that :

पुनन्ति साधवः पुत्राः (I.4.24)

That is a noble not just delivers but also purifies.

According to *Yājñavalkya Smṛti,* a son begotten from Brahma form of Marriage would deliver 21 generations. The number of the generations being delivered by the son begotten, form an important distinctive mark of the eight forms of marriages.

எழுபிறப்பும் தீயவை தீண்டா பழிபிறங்காப்
பண்புடை மக்கட் பெறின்.

Immediately on the birth of his first-born a man is (called) the father of a son and is freed from the debt to the manes; .

During the *jātakarma* a ceremony conducted on the tenth day of the birth of the son, the father lovingly embraces the son and acknowledges that, ‘ every limb of yours is born from my

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

limb you are created out of my own body, myself indeed is you o! son may you live for hundred autumns.

अङ्गादङ्गं संभवसि शरीरादभिजायसे आत्मा वै पुत्र नामासि त्वं जीव शरदांशतं.

This declaration is made by the father who is immersed in the bliss of the embrace of his son. Tiruvaḷḷuvar too, stresses the attainment of bliss upon embracing one's one.

மக்கள்மெய் தீண்டல் உடற்கின்பம் மற்றவர்
சொற்கேட்டல் இன்பஞ் செவிக்கு.

Begetting a worthy son was considered to be fruition of merits performed in previous births, Tiruvaḷḷuvar considers the birth of a virtuous son to be unequalled gain.

பெறுமவற்றுள் யாமறிவது இல்லை அறிவறிந்த
மக்கட்பேறு அல்ல பிற.

This is a reflection of a popular sastric verse.

पुण्य तीर्थे कृतं येन तपः कोप्यतिदुष्करं
तस्य पुत्रो भवेत् वश्यः समृद्धो धार्मिकः शुचिः

Similarly the Parental joy of the achievements of their son is well represented by the following Kuṟaḷ-

ஈன்ற பொழுதிற் பெரிதுவக்கும் தன்மகனைச்
சான்றோன் எனக்கேட்ட தாய்.

This too, finds an echo in the Śāstras it states, that the son who upholds by his intellect, virtues, strength and wealth the name of the family, only by him do the mother truly attain motherhood.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

प्रज्ञया वा विसारिन्या यो बलेन धनेन वा धुरं वहति गोत्रस्य जननी तेन पुत्रिणी

Unless the right education and ethics are imparted to the son he cannot achieve his prime, hence the śāstras clearly emphasise the need for educating the child at the right age.

A father's duty is to make his son learned and should be placed , a father who does not facilitate and guide their child for studies is like the greatest enemy of the child.

माता शत्रुः पिता वैरी येन बालो न पाठितः ।
न शोभते सभामध्ये हंसमध्ये बको यथा ।।

(Subasita Ratna Bhandakara)

Vaḷḷuvar too in his characterstic manner lauds the father who imparts right education to his child.

தந்தை மகற்காற்று நன்றி அவையத்து
முந்தி யிருப்பச் செயல்.

ஆவு மானியர் பார்ப்பன மாக்களும் பெண்டிரும் பிச்யுடை
யீரும்பேணிதம்தென்புல வாழ்நர்க் கருங்கட னிறுக்கும்
பொன்போற் புதல்வர்ப் பெறா அ தீரும்
எம்மம்பு கடிவிடுது நும்மரண் சொ்மிநென அறத்தாறு

This poetry is found in *Puranaṇru* sung by poet Netiyamaiyar on *Palyagasalai* Muthukudumi Peruvazhuthi (Pandya) was a king of Sangam age 1st cent CE. Interestingly he is said to have performed several Vedic sacrifices and he is called as Pal Yagasalai Muthukudumi Peruvazhuthi indicating he was a follower of Vedic Path.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The king before his march towards the enemy kingdom he orders - "the cow and cattle, the *Brāhmins*, Women folk, the diseased , and who perform rites to their ancestors and who does not possess the good issues to continue the rites to their ancestors- are asked to move away from the place so that they are not affected by the arrow of the king during the invasion."

Here the poet emphasizes on the *Putra Prapti* , by attaining a good son (here the poet says **Ponpor puthalvar perāthir)** the lineage continues and they can do the *tarpana* to their ancestors .

The concept of *Putraprapti* for performing rites to ancestors is mentioned in the *Dharma śāstras* and also *Tirukkuṟaḷ (Putra Prapti)* was also practice regularly in actual life as in the case of Pandya ruler.

The entire chapter is in praise of begetting children under the *Prajapatya* system of Vedic tradition.

Hence it can be seen Tirukkuṟaḷ closely follow *Dharma śāstra* in identifying the purpose of marital life , the greatness of begetting child and the responsibility to make them good citizen.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

8. ALLEGED COIN OF TIRUVAḶḶUVAR

There is a gold coin accidentally discovered in a box at Calcutta depicting a sage on the coverage and a five pointed star on the reverse. Iravatham Mahadevan, published a note on this coin identifying the seated sage as Tiruvaḷḷuvar; further he also speculated it should have been issued by Ellis, the famous Tamil Scholar in the 18th century, this discovery has been hailed as greatest contribution to Tamil history subsequently by writers. The coins is set to have been issued in Calcutta.

Bengal was a great Seat of Buddhism the Pala rulers of Bengal have been the greatest patrons of Buddhism, and many personal names in Bengal speak of popularity of Buddha. Any one who knows the Iconography of Buddha can be immediately recognize the coin under discussion as that of Buddha, in what is called *Bhumi Sparsa mudra*. As this coin has been issued in Calcutta it seems to be a commemorative coin of Buddha. The coin set to have been issued by Ellis, but there is no evidence to connect Ellis with this coin. His name has been drawn only to make it an issue of Vaḷḷuvar commemorative issue.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

9. DHAMMA PADA

BRĀHMAṆA VAGGO-The Brāhmin

1. *chinda sotaṁ prakkamma kāme panuda brāhmaṇa*
   saṅkhārānaṁ khayaṁ nātvā akataññū si brāhmaṇa.

O *Brāhmin*, cut off the stream, be energetic, drive away desires. Knowing the destruction of all that is made (or the elements of existence) you know the uncreated, O *Brāhmin.*

The term '*Brāhmaṇa*' of Vedas is accepted by the Buddhist as a term for saint, one who has attained final sanctification. The *Brāhmin* is one who casts off his belief in the durable existence of the individual which is the basis of all pride and desire. Not by ritual and sacrifices, not by isolation and trance but by self-forgetfulness and active social service does one transcend the ego and become a *Brāhmin* who knows the uncreated.

The Buddha here distinguishes between the created perishable and the uncreated imperishable.

2. *yadā dvayesu dhammesu pāragū hoti brāhmaṇo*
   ath' assa sabbe samyoga attham gacchanti jānato.

When the *Brāhmin* has reached the other shore in both laws, to him who knows all bonds vanish.

Two laws refer to self restrain, and spiritual insight attained through meditation,

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

3. *yassa pāram apāram vā pārāpārām na vijjati*
vitadaram visañuttam tam ahaṁ brūmi brāhmaṇam.

Him I call *Brāhmin* for whom there is neither shore, nor that shore, nor both, who is free from fear and free from shackles.

4. *jhāyiṁ virajam āsinam katakiccam anāsavam*
uttamattham anuppattaṁ tam ahaṁ brūmi brāhmaṇam.

Him I call a *Brāhmin*, meditative, free from passion, settled, whose work is done, free from pains and who has attained the highest end (of saint hood).

5. *divā tapati ādicho rattim ābhāti candimā*
sannaddho khattiyo tapati jhāiyi tapati brāhmaṇo
atha sabbam aho rattim buddho tapati tejasā.

Sun shines by the day, the moon lights up the night, the warrior shines in his armour, the *Brāhmin* shines in his meditation, but the awakened shines all day and night by his radiance (of spirit).

6. *bāhitāpāpo ti brāhmano samacariyā samano ti vuccati*
Pabbājayam attano malaṁ tasmā pabbajito ti vuccati

Because he has put aside the evil he is called a *Brāhmin;* because he lives in serenity, he is called a samana; because he puts away impurities pabbajiti.

These are fanciful derivations. *Brāhmin* is derived bah to aside, to drive away, samana from sam, to be equiable, pabbajita from pabbaj, to cast away.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

7. *na brāhmaṇassa pahareyya nāssa muñcheta brāhmaṇo*
dhi brāhmaṇassa hantāram tato di yassa munchati

One should attack a *Brāhmin*; let not the *Brāhmin* free his anger on him(the evil doer); woe to him who slays a *Brāhmin*, and more woe to him who sets free (his anger) on him (the evil doer).

A *brāhmin* should not return evil for evil. Even when he struck he should not lose his temper. *Brāhmin* should not take the life of any creatures that breath, the only blood that he can shed is his own if the giving up of his life would save or rescue a fellow creature.

8. *na brāhmaṇass yetad akiñci seyyo*
yadā nisedho manaso piyehi
yato yato hiṁsamano nivattati
tato tato sammati -eva dukkham.

It is no slight benefit to a *Brāhmin* when he holds his mind back from the pleasures of life. Wherever the wish to enjure desists, even there is cessation of suffering.

9. *yassa kāyena vācāya manasa n'atti dukkatam*
samvutam tihi thānehi tamahaṁ brūmi brāhmaṇam.

Him I call a *Brāhmin* who does not hurt by speech,body or mind, who is controlled in these three things.

10. *yamhā dhammam vijāneyya sammāsambuddhadesitam*
sakkaccaṁ tam namasseyya aggihuttaṁ va brāhmaṇo.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Him who has understood the law, as taught by the well awakened (fully enlightened)one, him should a man worship reverentially. Even as the *Brāhmin* worships the sacrificial fire.

We must honour him who teaches us the law of Buddha.

11. *na jaṭāhi na gotten na jacca hoti brāhmaṇo*
yamhi saccam ca dhammo ca, so sukhi, so ca
brāhmaṇo

Not by matted hair, not by lineage, not by caste does one become a Brāhmin. He is a Brāhmin in whom there are truth and righteousness. He is blessed.

Vasalasutta: 'Not by birth does one become an outcast; not by birth does one become a Brāhmin, by deeds one becomes an outcast, by deeds one becomes a Brāhmin'.

Sundarikabharadvaja Sutta: 'Do not ask about descent, but ask conduct; from wood, it is true, fire is born;(likewise), a firm sage, although belonging to a low family, may become noble when restrained (from sinning) by humility'

12. *kim te jaṭāhi dummedha kiṁ te ajiñasāṭiyā?*
abbhantaram te gahanam bahiram parimajjasi

What is the use of matted hair, O fool, what of the raiment of goat-Skins? Thine inward nature is full of wickedness, the outside thou makest clean.

13. *paṁsūkuladharaṁ jantum kisaṁ, dhamanisanthatam*
ekaṁ vanasmiṁ jhāyantaṁ tam ahaṁ brūmi brāhmaṇam.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Him I call a Brāhmin who wears cast-off garments, lean, spread over with veins, solitary, and who practices meditation in the forest.

14. *na cāhaṁ brāhmaṇam brūmi yonijaṁ mattisambhavam*
bhovādi nama so hoti sa ce hoti sakiṁcano
akiṁcanam anādānam tam ahaṁ brūmi brāhmaṇam.

I do not call him a *Brāhmin*, because of his origin or of his mother. If he be with goods he is called *bhavādi*. Him I call a *Brāhmin* who is free from goods and free from attachements.

bha vāde... One who says *bho*, the familiar from of address to inferiors or equals. *Brāhmins* generally address the Buddha as *bho*, while the Buddhists use *bhante*, 'lord'. The *Brāhmins* are called *bhavādins* or arrogant men who address even the Buddha with familiarity. The Buddhist use *bhavādi* as a term of reproach for the *Brāhmins*.

15. *sabbasaṁyojanaṁ chetvā yo ve na paritassati*
saṅgatigaṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇam

Him I call a Brāhmin, who has cut all the fetters, who never trembles (in fear) who has passed beyond attachments, who is separated (from what is impure)

16. *sabbasaṁyojanaṁ chetvā yo ve na paritassati*
saṅgātigaṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇam.

Him I call a Brāhmin, who has cut the strap and the thong and the chain with its appurtenances, who has burst the bar and is awakened.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Hatred is the strap, desire is the thong, the sixty-three heretical doctrines are the chain, the appurtenances are doubt, ignorance and the bar is the bar of ignorance.

17. *akkosaṁ vadhabandhaṁ ca aduṭṭho yo titikkhati*
khantibalaṁ balānīkaṁ tam ahaṁ brūmi brāhmaṇam.

Him I call a Brāhmin who, though he has committed no offence, bears patiently reproach, ill-treatment, imprisonment; who had endurance for his force and strength for his army.

18. *akkodhanaṁ vatavantaṁ sīlavantam ānussutam*
dantam antimasarīram tam ahaṁ brūmi brāhmaṇam

Him I call a Brāhmin who is free from anger, who is careful of religious duties, observes the moral rules, pure, controlled and wears his last body.

19. *vāri pokkharapatte va āragge-r-iva sāsapo*
yo na lippati kāmesu tam ahaṁ brūmi brahmaṇam.

Him I call a Brāhmin, who like water on the leaf of a lotus or a mustard seed on the point of an awl, does not cling to pleasures.

As water does not cling to the lotus leaf or amustard seed to an awl point the brāhmin does not cling to pleasures.

20. *yo dukkassa pajāṇāti idh eva khayam attano*
pannabhāraṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇam

Him I call a Brāhmin who, even here knows the end of his suffering, who has laid aside his burden, who is detached.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

21. *gambhirapaññam medhāviṁ maggāmaggassa kovidam*
uttamattham anuppattaṁ tam aham brūmi brāhmaṇaṁ.

Him I call a Brāhmin, whose wisdom is deep, whose wisdom is deep, who possesses knowledge, who discerns the right way, and the wrong and who has attained the highest end.

22. *asaṁsaṭṭhaṁ gahaṭṭhehī anāgārehi c'ūbhayam*
anokasārim appiccham tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who keeps away from both householders (laymen) and the houseless (mendicants), who does not frequent houses and has but few wants.

23. *nidhāya daṇdaṁ bhūtesu tasesu thāvaresu ca*
yo na hanti na ghāteti tam aḥaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who lays aside the rod with regard to creatures, moving or unmoving, and neither kills nor causes (their) death.

24. *aviruddhaṁ viruddhesu attadaṇḍesu nibbutam*
sādānesu anādānaṁ tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin, who is without hostility among those who are hostile, who is peaceful among those with uplifted staves, who is unattached among those who are attached.

25. *yassa rāgo ca doso ca māno makkho ca pātito*
sāsaporiva āraggā tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin, whose passion and hatred, pride and hypocrisy have falledn like a mustard seed from the point of an awl.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

26. *akakasaṁ viññāpāṇim giraṁ saccam udīraye*
yāya nābhisaje kaṁci tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who utters true speech, free from harshness, clearly understood, by which no one is offended

27. *yo 'dha digharh va rassaṁ vā aṇuṁ thūlaṁ*
subhāsubham
loke adinnaṁ nādiyati tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who does not take, here in the world, what is not given him, be it long or short, small or large, good or bad.

28. *āsā yassa na vijjanti asmiṁ loke paramhi ca*
nirāsayaṁ visaṁyuttaṁ tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who has no desires for this world or for the nest, who is free from desires and who is separated (from impurities).

29. *yassālayā na vijjanti aññāya akathaṁkathi*
amatogadham anuppattam tam aham brūmi brāhmaṇaṁ

Him I call a Brāhmin who has no desires, who is free from doubt by knowledge (of the truth), who has reached the depth of the eternal.

30. *yo 'dha puññam ca pāpaṁ ca ubho sangam upaccaga*
asokam virajam suddjam tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who here has passed beyond the attachments of good and evil, who is free from impurity.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

31. *candam va vimalam suddham vippasannam anavilam nandibhāvaparikkīnam tam ahaṁ brūmi brāhmaṇaṁ*

Him I call a Brāhmin who like the moon is stainless pure, serene undisturbed, in whom joyance is exitinguished.

32. *yo imaṁ palipathaṁ duggaṁ samsāraṁ moham accagā tiṇṇo pāragato jhāyi anejo akatahaṁkathi anupādāya nibbuto tam ahaṁ brūmi brāhmaṇaṁ.*

Him I call a Brāhmin who has gone beyond this miry road of rebirth and delusion, difficult (to cross) who has crossed over, who has reached the other shore, who is meditative, unagitated, not grasping and calm.

33. *yo'dha kāme pahatvāna anāgāro paribbaje kāmabhavaparīkkhiṇam tam ahaṁ brūmi brāhmaṇaṁ.*

Him I call a Brāhmin who in this world giving up all craving wanders about without a home in whom all craving for existence is extinguished.

34. *yo'dha taṇhaṁ pahatvāna anāgāro paribbaje taṇhabhavaparikkhīṇaṁ tam ahaṁ brūmi brāhmaṇaṁ*

Him I call a Brāhmin who in this world, giving up all craving wanders about without a home in whom all craving for existence is extinguished.

35. *hitvā mānusakaṁ yogaṁ dibbaṁ yogam upaccagā sabbayogavisaṁyuttaṁ tam ahaṁ brūmi brāhmaṇaṁ*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Him I call a Brāhmin who casting off attachment to human things, rises above attachment to heavenly things is separated from all attachments.

36. *hitvā ratiṁ ca aratiṁ ca sītibhūtam nirūpadhim*
sabbalokābhibhuṁ viraṁ tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who gives up what is pleasurable and what is unpleasurable, who is cooled and is free from any seeds (of renewed existence), the hero who has conquered all the worlds.

37. *cutiṁ yo vedi sattānam upapattim ca sabbaso*
asattaṁ sugataṁ buddhaṁ tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who knows everywhere the perishing of living things and their uprising who is free from attachment and who is awakened.

38. *yassa gattiṁ jananti devāgandhabbamānusā*
khiṇāsavam arahantam tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin whose path the gods do not know, nor spirits nor men, whose taints are extinct and who has attained sainthood.

39. *yassa pure ca pacchā ca majjhe ca n'atthi kiṁcanam*
akimcanam anadanam tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin for whom there is nothing before, behind or between who has nothing and is without attachment.

40. *usabhaṁ pavaraṁ viraṁ mahesiṁ vijitavinam*
anejam nahātakam buddhaṁ tam ahaṁ brūmi
brāhmaṇaṁ

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Him I call a Brāhmin who is fearless (like bull), noble, heroic, the all wise, who has overcome (death) the sinless who has accomplished his study , the awakened.

41. *pubbe-nivasam yo vedi saggāpāyaṁ ca passati*
atho jātikkhayaṁ patto abhiññāvosito muni
sabbavositavosanaṁ tam ahaṁ brūmi brāhmaṇaṁ

Him I call a Brāhmin who knows his former abodes (lives) who perceives heaven and heal has reached the end of births, is a sage whose knowledge is perfect and has accomplished all that has to be accomplished.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

10. Jaina Origin of *Tirukkuṟaḷ*

Ever since the Kuṟaḷ was written, it served the Dharmaśāstra of the people who used Sanskrit. The conduct and the lifestyle of individual irrespective religion and sect of the people by the *Dharma śāstras* which indeed *ghryasutras* and the Brāhmins guided all sections including marriage and which was called *Maraivali* in *Silapadikkaram*. We have seen Kannagi (heroine) was married to hero Kovalan according Vedic rites though one was a Jain and another was Ajivika. The common of dharma was all pervasive. There was no sepearte dharma of the domestic life other than dharma texts. *Tirukkuṟaḷ* being an abridgement of dharma could have been followed by Jains from the time of compositions.

There are three commentaries from Jain monasteries collected from the nineteenth century which have been found on palm leaf manuscripts. These are Jain commentaries, their language makes scholars 18th-19th centuries. They are mostly brief and are generally adoring Jain Tirthankara referred to as Swami and colloquial in expression but not mentioned in texts.

There is a Jain text of 13th century named *Pratishta Tilaka*, where it was exclusively used by the Digambara Jains, throughout Karnātaka regions. The Acarya who composed the text - Nemichandra- gives over ten generations of his ancestors, who migrated from Tamilnadu in the Tenth century. The earliest Acarya of this line more than are said to have been Brāhmaṇas who hailed from Kanchipuram. Many of the famous names of Acaryas who

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

were followers of Jaina dharma are mentioned. But there is no reference of Vaḷḷuvar in the list. Nor do we know the names of any of the Jaina commentators of the 19th century. As the kingship and law enforcement where common to all sect the common *Dharma śāstras* have been used but there is yet no evidence to show that present *Tirukkuṟaḷ* is a text of Jaina origin.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

11. Suniti Kusumamala- Chakrapani Aiyyar

धर्मः

ईश्वरस्तुतिः

१. अकारादीनि सर्वासां वर्णानां अक्षराणि वै ।
य ईशः सर्वभूताद्यः तदादीदं जगत्किल ।।

२. तत्वज्ञानविशिष्टात्मभुवः पुण्यङ्घ्रिन्घ्रिसेवनम् ।
न कुर्याद्यो वृथा तस्य सर्वविद्यापरिश्रमः ।।

३. हृदब्जवासिनः पादं महीयांसं नमन्ति ये ।
लोकोत्तमे चिरं वासं प्राप्नुयुस्ते न संशयः ।

४. इच्छानिच्छे न विद्येते यस्येत्याहुर्मनीषिणः ।
तदङ्घ्रिस्पृङ्मनुष्यादि न शोचन्ति कदाचन ।।

५. ये ईशं स्तोतुं इच्छन्ति श्रद्धाभक्तिसमन्विताः ।
अविद्यावासानासक्त सदसस्त्कर्मबाह्याकाः ।।

६. पञ्चेन्द्रियाध्वनां पञ्चारागाणां द्वेष्टुरुत्तमम् ।
पारमार्थिक मार्गस्थाः शाश्वतं पदमाप्नुयुः ।।

७. अद्वितीयाप्रमेयस्य पादनम्रपरैः विना ।
इतरैर्नहि शक्यन्त अधरीकर्तुमाधयः ।

८. कृपानिधेः पादनौकां श्रिता ये तान्विना भुवि ।
अगम्यं पारमन्येषां अर्थकाम महोदधेः ।।

९. विकलानीन्द्रियाणि इव मूर्धनस्ते निरर्थकाः ।
अङ्घ्रीयेऽष्टगुणेशस्य न नमेयुस्सदा भुवि ।।

१०. जगदीशाङ्घ्रिनावं ये भजन्ते मानवा इह ।
तरन्ति तरसैवैते नान्ये संसारसागरम् ।।

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

12. LAZZARUS

12.1. Rev. LAZZARUS on Tirukkuṟaḷ (1885)

The want of a neat and accurate edition of the greatest ethical classic of South India has for a long time been felt by all lovers of the Tamil Language and its literature. To meet this want, the Publisher now offers to the public a new edition of the Kuṟaḷ, embracing the learned commentary of PARIMELAZAGAR which is indispensable to a correct understanding of TIRUVAḶḶUVAR'S meaning, as well as a 'PADAVURAY' in clear and simple language, and an English Version of the Text.

The English Translation of the first 63 Chapters has been compiled from various sources, but for the original rendering of the remaining 70 Chapters which is the first English Version ever attempted by any student of the Kuṟaḷ, and for a careful revision of the whole, the Publisher is indebted to the REV. JOHN LAZARUS, B.A., a Tamil scholar and grammarian of no mean repute. It is hoped that the Translation will be found both faithful to the original and useful to all students of the Kuṟaḷ, whether Foreign or Native.

As regards the Kuṟaḷ itself, it stands on its own merits. The purity of its Tamil, the richness of its diction, the lofty tone of its morality, the theistic and unsectarian nature of its theology, the endless variety of topics discussed in its 133 Chapters, and the profound esteem in which it is held by all classes of Tamil speaking

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Hindus, are too well known to need praise or comment on the part of Publisher.

Like other Tamil classics, the KURAḶ treats of three of the four great themes on which all Hindu authors are to dwell in their treatises, viz., Virtue, Wealth, Pleasure and Heaven. Tiruvaḷḷuvar has wisely left the last subject untouched. Under the other heads, however, he treats of almost every subject that is worthy of a poet and moralist, or a statesman and philosopher. No subject, however noble or trivial it may be, seems to escape the fertility of his pen. It is a sort of multum in parvo encyclopedia of ethical rules and discourses, couched in the most concise, elegant and pregnant language.

The work derives its name from the KURAḶ metre in which it is composed and consists of two lines, the first being a tetrameter and the second trimester. This metre is a species of the well-known Venba - one of the two metres in which most of the Tamil classics are composed, the other being the Viruttam. Instead of making the first foot of the first verse rhyme with that of the second (verse), which is the usual rule, the poet often makes it rhyme with the last foot of the first verse - an improvement which adds a new beauty to the distich.

In conclusion, the Publisher begs to apologise for the somewhat tarnished colour of the paper in about half the book. This is owing to the long time the Work has taken to get through the Press. He, however, hopes to offer a far more satisfactory get-up in a second Edition of the Work.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

12.2. LIFE OF TIRUVAḶḶUVAR as given by Rev. Lazzarus

TIRUVAḶḶUVAR deservedly ranks foremost among the poets and moralists of India, for he has had no superior or equal in either character. He appears to have lived during the life time of ŪGRAVAZHUTHI PANDIAN at Madura in whose reign the last Madura College (கடைசங்கம்) existed. All accounts concur in representing him as the offspring of a Brahman and a Pariah brought up woman. He is said to have been brought up by a Vellalan at Mailapur, near Madras, theVellalan's wife having found the babe exposed in an Illuppeigrove in her neighbourhood. We are told that while yet a youth, he had acquired so great a reputation for learning and sanctity that MARGASAGAYAN, a wealthy farmer who lived at Kaveripakkam, in remuneration for services rendered to him, did not disdain to bestow on him the hand of his only daughter named VASUKI; and besides, the highest personages in the place felt a pride in the enjoyment of his friendship. He, however, appears to have pursued a quiet and unobtrusive sort of life, working at the loom for subsistence until he was prevailed upon by his friends to take up the gauntlet against the professors of the Madura College, who had arrogantly defied all other men of learning in the country and claimed all literary honors for themselves. In order to humble the pride of the professors, he wrote an ethical poem, under the title of Kuṟaḷ (குறள்), and repairing to the College asked them to review it as judges of poetical composition. The professors at first scornd the

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

idea of strange poet offering himself as their competitor but afterwards when he drew them into a contest and completely vanquished them, they proposed that should be Sankappalakai, their divine seat on the tank of Pottramarei (பொற்றாமரை), give place for his Kuṟaḷ, they would gladly accept the work. This being agreed upon the book was placed on it. The divine seat is said to have contracted itself to the size of the book, and threw the professors into the water. Upon this they not only approved his work and gave him the desired seat, but also conferred on him several honorary titles, such as, Deivappulavar (தெய்வப்புலவர்) the divine poet, Mudarpavalar (முதற்பாவலர்) the first of poets, Perunavalar (பெருநாவலர்) the great poet, etc. Nothing further is known of TIRUVAḶḶUVAR which can be relied upon, excepting that some time after his return to Mailapur, he was visited with a severe domestic calamity by the death of his wife to whom he was tenderly attached and it so deeply affected his mind that excluding himself from society, he devoted the remainder of his life to religious contemplation. It is said that on the decease of his wife, he ejaculated extempore the following verse:

அடி சிர்கினியாளே யன்புடையாளே
பதி சொல் தவறாத பாவாய்- அடிவருடிப்
பின் தூங்கி முன் எழுவும் பேதையே போதியோ
என் துங்கும் என்கணிரா.

When I have lost a woman who excelled in the knowledge of house-wifery, who is beloved, who never transgressed my word, who chafed my limbs and never slumbering until I slept, arose before I awoke; Alas! Alas! How can my eyes again know sleep.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The time of his death is uncertain; but when he died his body was according to his express desire exposed in the open air outside the town to be devoured by crows.

It is difficult to judge from the tenor of his Kuṟaḷ to what sect he belonged, for he has entirely avoided in the work everything that savours of sectarianism in order to the harmonize the suffrages of all the sects.

Independent of the Kuṟaḷ, we have no other composition of TIRUVAḶḶUVAR. The physiological work, entitled GNANAVETTIYAN (ஞானவெட்டியான்), which is commonly ascribed to him, appears to have been written by some person long after his time; for the author, though he assumes the title of TIRUVAḶḶUVAR and speak sin his character in the body of the work, yet betrays his disguise in one of the introductory stanzas, thus:

அகமகிழுமம்பிகை பெண் அருளினாலே
யவனிதனில் ஞானவெட்டியருள யானும்
நிகழ் திருவள்ளுவன யனாருரைத்த வேத
நிரஞ்சனமாநிலவு பொழிரவி காப்பாமே.

Invoking the spotless one whom the holy VALLUVA has revealed in his incomparable Veda as clear as the light of the sun and moon, and by the grace of the damsel Ambigai (Parvati), who delights the heart, I shall compose the Gnana Vettiyan.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

13. G.U. POPE

13.1. COLONIAL ATTEMPT TO CHRISTINAISE TIRUKUṚAḶ by R. Nagaswamy

Pope was born in 14th April 1820, to a Scottish merchant. He was a born scholar, with his mind set on learning languages but embraced the profession of a Christian missionary whose life work was to convert people to sectrarian Christianity. He came to Madras in 1840, by ship to do missionary activity of conversion and thourghout his life his primary concern was that profession. He soon realized that his knowledge of local language was essential to convert people and so started learning Tamil. His love of Tamil was born out of this compulsion and not because of his love of Tamil which was only a tool of conversion. Soon he was sent to Sawerpuram in Thirunelveli district, where he started to convert people to Christianity. A sketch of his life published by the *Śaiva* Siddhanta Publishing Society which glorifies him as the embodiment of Tamil studies. Any reader of his introduction to translation of Kuṟaḷ would see how he was mainly responsible for twisting Tamil studies by declaring Thiruvaḷḷuvar was a Christian. The Śaiva siddhanta publication society which published his work in 1978, has supported his disservice to Tamil. Pope first work was *Christava-tattva-deepika, Nannūl, Nāladiyar, Thiruvācakam, Purapparul vembamalai,* etc., cannot be understood or translated without a knowledge of Sanskrit.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Pope tried to kindle in the hearts of the Tamilians, a love of the noble language. His zeal for the Tamil can be gathered from the following words from his preface to his *Thiruvācakam* - the speech of a dying people may perhaps may be allowed to die. But this cannot be said of the Tamil race. "Heaven forbid - Let the Tamilians ceased to be ashamed of their vernacular (Pope in the life of G.U. Pope - Kazagam publications P-VII)". This was written by Pope towards the end of his life when he was getting needy to publish his *Thiruvācakam.* This version is unacceptable, because it was the time when two great Tamil scholar Dr.U.Ve. Swaminatha Iyer and Arumuga Navalar of Yazhpanam, besides Ramalinga Vallalar and others were active in bringing out excellent works in Tamil who was ashamed of Tamil as claimed by Pope in 1900, he wrote. **"This is to show that men must understand systems they attack them and that missionaries especially much to learn in regard to such Indian religion and my book will enable all Europeans who desire it to acquire this knowledge. (P-XXI)".** It seems clear that Pope in his own words, his writings were addressed to Europeans, especially the missionary to attack the Indian religions for which he made several attempts like calling Vaḷḷuvar a christian 1887. This was kindling Tamil chauanism. While Pope appealed to what he called 'Tamil race' - a deliberate choice to wean them away from their parent. One can imagine when such is the approach of the author to attack native language, and religion, what kind of translations one can expect from such a person, especially the text like *Tirukkuṟaḷ, Thiruvācakam, Nannul,* etc. His translations in many places are either deliberately

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

twisted or imperfect. So the claim that Pope did glorious service is to be viewed in this direction.

"East and West have influenced one another in a very real and not yet thoroughly understood way from the earliest times. It is undoubtedly a noteworthy fact that from this Mylapore on which eyes of Christendom have ever rested as the one sacred spot in India of Apostolic labour, comes the one oriental book, much of whose teaching is an echo of the **'Sermon on the Mount'.**

The name Kuṟaḷ is given par excellence to this the poet's great and only work; which consists of 133 chapters, each containing 10 couplets and thus numbers 2,660 lines.

Kuṟaḷ means 'anything short' and is properly the name of the couplet, as begin the shortest species of stanza in the Tamil language.

Thiruvaḷḷuvar's poem is thus by no means a long one; though in value it far outs the whole of the remaining Tamil literature and is one of the select great works which have entered into the very soul of which can never die. According to a custom not unknown in Europe a series of verses (most of them very modern) bearing the names of all the great Tamil poets is prefixed to the Kuṟaḷ under the name of 'The Garland of Tiruvaḷḷuvar' and the subject of his excellence with every variety of hyperbole.

Several of those are neat. One by Paranar says that as Vishnu when he appeared as Vamana (Kuṟaḷ means dwarf also) or the dwarf measure with two steps heaven and earth so with the two

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

lines of his diminutive Venpa-footed Kuṟaḷ verse has Thiruvaḷḷuvar measured the Universe.

மாலுங் குறளாய் வளர்ந்திரண்டு மாணடியான்
ஞால முழுது நயந்தளந்தான்; வாலறிவன்
வள்ளுவருந் தங்குறள்வெண்பா வடியால் வையத்தார்
உள்ளுவ வெல்லாம் அளந்தார் ஓர்ந்து.

Complete in itself the sole work of its author, it has come down the stream of ages absolutely uninjured- hardly a single various reading of any importance being found - and every rival sect in the Tamil country claims the Kuṟal as its own and has furnished it with commentary and critical apparatus accordingly.

Tradition declares that Tiruvaḷḷuvar composed his Kuṟaḷ at the request of his neighbors in order that the Tamil People might have a Vedam of their own; and it was doubtless intended to become the abiding authority on all ethical subjects for the Tamil country. The author must have already possessed a great reputation, or this request would not have been made; yet there are no traces of any other writings of his.

The Kuṟaḷ when finished is said to have been taken by its author to Madura where there was a college of learned Tamil scholars, supposed to have been founded in the days of *Vamca Cekhara* an ancient king of the Pandya kingdom. In this college Śiva himself had condemned to appear as forty-ninth professor, especially devoting himself to the exposition of the Tamil language. The god also bestowed on the college a sacred bench of solid diamond, on which no one could sit who was not at fault as scholar. Lists are given of the forty-eight members of this academy but

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

there are no genuine remains of their writings. The result of the appearance of Tiruvaḷḷuvar is variously stated. The general idea is that the high-caste assembly would not permit him to take his seat on the bench with learned pundits on account of his want of caste; but that meekly acquiescing in his own exclusion be simply requested permission to lay his book on the end of the seat. On this being granted the book was placed where the poet should have been seated, and the Lotus-tank. This story is obviously inconsistent with the idea which is usually prevalent that the president was *Kapilar,* himself a *Pariah,* and a brother of Thiruvaḷḷuvar.

The truth seems to be that the Madura school of Tamil Literature now too full of Sanskrit influences, was supreme till the advent of the 'St.Thome poet', whose fame at once eclipsed that of the southern sages.

There are no data whatever which may enable us to fix with precision the period at which our poet flourished. I think between A.D 800 and 1000 is its probable date. The style is not archaic-far less so than that of the *Civaga Chintamani.* Remembering that this author was not fettered by caste prejudices, that his greatest friend was a sea-captain that he lived at St.Thome, that he was evidently an 'eclictic' that Christian influences were at the time at work in the neighbourhood, and that many passages are strikingly Christian in their spirit, I cannot feel any hesitation in saying that the Christian scriptures were among the sources from which the poet derived his inspiration'. (Pope has not cited one single Kuṟaḷ reflecting Christian thought)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

'Dr.Graul, a devoted student of Tamil Literatue, published an edition in Leipzig and in London in 1856 with German and Latin translations. It is very valuable, though incomplete owing to his lamented death and has serious misprints.

The purely native editions issued under the editorship of the late learned Pandit Saravanaperumal aiyar of Madras are very correct and valuable.

Twelve native commentators have illustrated by verbal commentaries the whole text but the student will do well to disregard the meanings read into the verses by persons native or Europeans who are anxious to prove that the Tamil sage taught their own favourite dogmas. (-Pope)

Vaḷḷuvar as generally very simple and his commentaries very profound. Thus Pope dismisses all the native commentaries and his alone as true. As against see his own statement that he is not giving a true translation.

"In regard to the philosophico-theological system taught in the Kuṟaḷ various opinions have naturally been held. Every Hindu sect claims the great poet, and strives to interpret his verses so as to favour its own dogmas. Something on these subjects will be found in the notes to each chapter. The Jains especially consider him their own, and he has certainly used several of their technical terms, and seems to have been cognizant of the latest developments of that system.

There is one couplet, however, that is destructive of the idea that Thiruvaḷḷuvar was a Jain. In the Ch.III., fourth couplet, a

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

story regarding Indra is referred to as proving that ascetics have power over the gods. The sage was Gautama, who cursed Indra for deceiving the sage's wife, Ahalya. Now according to Jain ideas, a sage could have no wife, nor could he feel the emotion of anger, nor had he the power to inflict punishment. A Jain would not believe the story, and could scarcely use it as the author of the Kuṟaḷ has done. But in as far as it is Oriental Thiruvaḷḷuvar's teaching is just such as the study of Hinduism, in light of Sankara's reforms, combined with that of the Jain system in its later developments and of the **Bhagavad gita**, might have produced '.

"There is no trace in the Kuṟaḷ of many things, systems, doctrine, and practices, current in South India at different periods, because, I suppose they had been eliminated form the sage's own eclectic system of faith and practice and because his work is didactic and not controversial." (-Pope) (This is statement arising out of Tamil customs and manners. Many of them are based on *dharma śāstras* and are practiced to this day even 200 years after Pope.

What philosophy he teaches seems to be of the eclectic school as represented by the **Bhagavad gita.**

'Of Bhakti-that compound of, the introduction of which into India I still think (with Weber) is mainly due to the influence of Christianity - the first chapter of the Kuṟaḷ is beautiful exposition'.

'The Kuṟaḷ owes much of its popularity to its exquisite poetic form striking idea expressed in a refined and intricate metre. No translation can convey an idea of its charming effect. It is truly an

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

apple of gold in a network of silver. Something of the same kind is found in the Greek epigrams in Martial and the Latin elegiac verse. There is a beauty in the periodic character of the Tamil construction in many of these verses that reminds the reader of the happiest efforts of Propertius. Probably the Tamil sage adopted it as being the best representative in Tamil of the Sanskrit sloka'.

The brevity rendered necessary by the form gives an oracular effect to the utterances of the great Tamil 'Master of the Sentences'. They are the choicest of moral epigrams.

The selection of the most difficult metre in the language- one permitting no deviations from strict rule and requiring such wonderful condensation- for a long work showed that the author intended to expend upon it his utmost of power and to make it a 'possession for ever' a delight of many generations.'

The laws of the Venba metre in which the Kuṟaḷ is composed are very curious and in fact unique in prosody. They will be explained farther on; but the student of Tamil is referred to my *Third Tamil Grammar sublimioris Tamuliccci idiomatis*, by the great Beschi, the whole subject of Tamil Poetry is discussed. The late lamented Dr.A.C.Burnell, M.C.S, (among his very many benefactions to ôiental learning), issued a reprint of this valuable, which is most faithful to its native sources, the best of which are printed in my Third Grammar'.

The following is an analysis of the whole Kuṟaḷ as given in the commentary of Parimelaḻagar.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

It is divided into three books treating of virtue, wealth and pleasure. The *Nannul*, as standard Tamil Grammar of much later date has the rule-

The benefit derived from a treatise must be the attaining to virtue, wealth, enjoyment, heaven (Delivarance). In the 26th sloka of the Hitopadesa the same enumeration is given:

धर्मार्थ काम मोक्षाणाम्

Our author treated of only three of these. Did he leave his work incomplete? or did he refrain from any exposition of *Vidu* or *Moksha* because he resolved to take only the practical view of things? I suppose he was not satisfied with the glimpses he had obtained of man's future and waited for light; or perhaps, he thought his people not prepared for higher teaching. Ch.XXXV-XXXVII gives us his nearest approach to the subject." (Pope)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

13.2. A REFUTATION OF POPE

'There is no date whatever which may enable us to fix with precision the period at which our poet flourished. I think between A.D.800 to 1000 is its probable date.

(Reason) The style is not archive far less so than that of the *'Chivaga Chintamani'*. Remembering that its father is not fettered by caste prejudice, that his greatest friend was a sea captain that lived at St.Thome, that was evidently "an ecliptic" that Christian influences were at that time in the neighborhood and that many passages are strikingly Christian in spirit and cannot feel any hesitation in saying that the Christian scriptures were among the sources from which the poet derived his inspiration." (Pope)

We have no hesitation to mention this date assigned to Vaḷḷuvar by G.U.Pope is absolutely absurd. 800 to 900 were the period of the Pallavas, under whom Mylapore flourished and the 10th to 11th was the Cholas under whom the region was ruled. There are several citations of Kuṟaḷ long before this period and Pope's dating is far off the mark, and so all he states as background to Kuṟaḷ is not valid.

Lazzarus was more objective and beyond citing the age of Ugraperuvazuti Pāṇḍya,in whose time it was composed. Lazzarus confined himself to the information provided by the tradition and did no attempt to inject his own date as done by Pope. Pope puts it later than *Cintamani.*

It is therefore evident, Pope's dating of Kuṟaḷ would itself negate the Christian source of Kuṟaḷ.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Second point the parentage of Vaḷḷuvar given by these two writers Lazzarus and G.U.Pope. Lazzarus says 'All accounts concede that in representing him as an offspring of a Brahman and a Pariah woman. He is said to have been brought up by a Vellala's wife having found in a grove exposed in a Iluppai grove in her neighborhood. We are told that while yet a youth he had acquired so higher reputation for learning and authority that Margasagayan, a wealthy farmer who lived at Kaverippakkam. in remuneration of service rendered to him, did not disdain him to bestow the hand of his only daughter named Vasuki; and besides the highest personage in the place felt a pride on the enjoyment of his friendship'. (page 3, Lazzarus) (Pope P.X.)

Jnana Sambandar had a companion, 'Thiru Nilakanta Yazhpanar', who was a *Bana* an outcaste, he was taken by Sambandar to Śiva Temples everywhere. Once he was given a place near an altar to stay for the night. Nandan was an outcaste who visited Chidambaram, he was welcomed by the Dikshitars of Chidambaram by calling *"Ayyere varuga"*.

This clearly shows that then Hindu society did not prohibit or downgrade the upward or downward movement of the caste. A *Brāhmin* getting a child through a Pariah woman, and a Vellalla knowing well this back ground bringing up the child, and no bar in the learning and a wealthy farmer giving his only daughter to this youth of brilliance and also giving him a place among the list of his friends were not prohibited by the society. The honor permitted by G.U.Pope about his upbringing, marriage etc and that only Christianity redeemed him is an absurd claim.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

"It is strange that the place of birth of this poet and his work are without a name. The author himself is commonly is known as Thiruvalluva Nayanmar (the sacred devotee priest or soothsayer of the Pariah community caste). Tradition says he was a weaver and of those who are referred as a refuse of all castes the pariah tribe their priests, sooth sayers and teachers, prophets are styled Vaḷḷuvar, but he does not write as a priest and it would be impossible to gain from his writings any idea of temple in which he lit the sacred lamp and presented the offerings of his people." (Pope -preface i and ii)

This is a statement of Pope, first to dissociate Vaḷḷuvar from any Hindu temple. If he was a weaver he could not have been regarded as the refuse of all the castes, the Pariah tribe'. Weavers were called 'Mudaliyār' in Tamil nadu, meaning heads or traders of palace house hold. The commanders were also called Mudalis for example the foremost commander of the Vishnu temple is Senai 'Mudaliyār'. Similar term of Nayanar also stands for trader. The head of the family is called Nayanar. The Telugu call their father of the family - as Nāyana. A 17th century Tamil text by Velli ambala vana tambiran refers to Thiruvaḷḷuvar as the head of a *Śaiva* santanam religious group - who were considered siddhas like Thirumular, Śivavākyar and others called Santāna kuravar who were highly respected.

Lazzarus , one year earlier to Pope, recorded that Vaḷḷuvar was born of a mixed caste -of a *Brāhmaṇa* male and a Pariah woman, Pope's account is self contradictory.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The very fact he was brought up by a farmer and he was foremost in learning and that Margasagayam, a rich farmer gave his only daughter in marriage to Vaḷḷuvar and he was a friend of the rich friends of the farmer's society of his time who did not treat him as outcaste and in any manner derogatory to his position, is definite that Pope was driving a wedge between Vaḷḷuvar and Hindu community to convert him to Christianity.

It is also necessary to record the Vedic tradition has a popular hymn called Śatarudriya which is recited to this day by all the Brāhmaṇas. It lists more than 120 different professions among men in the society some of whom we may call the out-caste. It would show that the caste system is essentially profession oriented. The hymn is a set of salutations to all these professionals among which may be mentioned two, one says salutations to the player of battle drum. *Namo 'dundubhaya'* ; 'the other one Prahita is salutations to the drummer *(prahitayaca namah) dundubhyaya ca* is the sooth sayer. Prahita is the most welcome announcer of news and regulations in villages by beating the drum. India is a land of villages and in rural areas the announcer played a crucial role in spreading news of the country among the people so he was called Pracuta an announcer *'Paraiah'* to say. The modern word *Paraiah* is spoken form of ancient word *'Prahita'* the Veda says, I salute the Paraih who is of the people. In the great temple of Tanjore, built by Rajaraja Chola, the main announcer of festivals beginning with flag hoisting was pariah. In temple festival, the first worship is to a *Paraih* as the player of drum 'Bheri tādana' the word Parai is also connected with the word 'Bheri- 'Para'. It

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

is not correct to say that *Paraih* was degrading. There is an episode connected with the temple of Perur near Coimbatore. The Śiva is called *'Nāda Paraiah'* here Śiva is himself is called Paraiah so Pope's description of the caste of Vaḷḷuvar is not based any historical analysis but mainly with the motive to inject his similar aim of isolating the section of Hindus to propagate his conversion to his sectarian Christian faith; it is evident from his following writing.

"It is strange that the name by which the greatest poet of South India is known as indicating an origin, most degrading and contemptuous in the eyes of multitude of whom he has been for ten centuries the 'ordeal'."

This statement of Pope is a mischievous propaganda. He has said earlier that Vaḷḷuvar was a weaver by caste. A weaver's profession was never a degrading profession. If he was a *Pariah* he was a friend of all' which was not a degrading profession he also has said earlier 'traditions says he was a weaver'. If this is the only source available to him what he has said about Paraih is absolutely rubbish. This is taken as history that he was a son of a *Brāhmaṇa* and woman of *Paraiah* caste, was not a prohibited event, according to the *Dharmaśāstra*.The very fact that he was brought up by a farmer, also who gave his daughter in marriage to him extolled his system of Pattini in her, shows Hindu system has not degraded him but has adored him as God incarnate, Nāyanār. The Hindus did not wait for Christian Pope to raise his status. All that is achieved by Pope's writing is hatred or enemity between one section and other. We have seen that the work of Rev.Lazzarus

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

published one year before Pope's work is dignified and respectful. Pope's writing deserves nothing but contempt.

"The last indeed has become the first. A wild and utterly incredible tradition assigns him a *Brāhmin* father and a no -caste mother' and represents the Poetess Avvai (an old woman) (her name too is unknown) as his sister and several other poets of whom some fragments- remains were his brothers" (p. ii). All that was certainly known is that he was a *paraiah* and weaver, lived at St.Thome, or Mylapore now a suburb of Madras and had an intimate friend probably a patron, called *Elala-Singan*, who was the captain of a small vessel".

Please follow this story of Pope. Pope dwells with Mylapore and venomously brings the St.Thome which he introduces to bring in the Christian source of Tirukkuṛaḷ".

"I may be pardoned for dwelling on my recollections of this interesting spot (Mylapore) since in 1840 my missionary life began there and while villages around the enthusiasm of the great Tamil Poet was kindled, which has been an important factor, in my life. Pope gives an interesting account of Mylapore. He calls it the 'Town of Peacock' indicating a place of groves and gardens around old temples (quite a number of these temples like, Kapalisvara, Vallisvara, Kesavap-Perumal, Madhavap- Perumal, Virupaksha and others are still under worship) He also refers to the big tank with belt of coconut, Palm and repine trees with leaf covered native houses, in any one of which the poet might have lived '.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The sea shore is close yet where Elala singam's (p. ii) descendent (much degraded after) dwelt there yet. The poet could hear the boons of the surf waves and pondered over doubt often calls her the shore of gruesome waves.

A higher interest is imparted to the spot and the neighborhood to Christians, by the tradition(so long and highly discredited) but now generally acknowledged to be authentic, St.Thomas preached and here met his death by the spear the poet often speaks about and buried Mylapore is known to us better known as San Thome, in this neighborhood commonly existed from earliest times. Here are five Armenian and Portuguese churches and a Christian inscription of the 5th century. Here Paurtenanus preached Alexanderian's thoughts and we are quite warranted in imagining that Thiruvaḷḷuvar, the thoughtful poet to which the leading of the Jains was as familiar to every sect of Hindu sect."

Having injected his venomous wedge between Vaḷḷuvar's caste and admittedly utter imagining, fictitious account of Vaḷḷuvar listening to Christian sermon-according to his own account, Pope continues his myth of Vaḷḷuvar being a Christain.

Having questioned the parentage of Vaḷḷuvar as given by the tradition, he refers to a tradition which he swears as history about the myth of St.Thomas preaching here.

Pope cites orgermans artecate work- 'Kirothe Thomas-Thomas Christians'. He does not give any publication particulars. This may be seen with statement that this account was purely and was discredited and rejected before his time. Thus Pope's account

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

which he brings in St.Thomas is not history but his imaginary invention.

As against this we may cite the writing of Rev. Lazzarus, who wrote about one year earlier, makes no mention of Christianity in the neighbour-hood, St.Thomas birth, preaching and death through spear etc, Lazzarus asserts that beyond the native traditional account as told, no information is available about the life of Vaḷḷuvar as told in the following lines.

"Having given the traditional account **nothing further is known of Vaḷḷuvar which can be relied upon".**

Lazzaurus account gives no account like to Pope's account. Pope is aware of Lazzarus and as such no historian worth the name can consider Pope's writing as history .

There is no evidence where this information was found originally, who discarded and highly discredited it and now who have acknowledged "it authentic".

These are the main points which Pope imports from his fertile imagination. This is the centre of St.Thomas myth. (Pope is aware of Lazzarus writing but brushes aside Lazzarus's work not seen by him. Obviously Lazarus account must have posed him a serious challenge to his bluff and so simply brush aside as not seen).

We may see how Pope proceeds **"We are quite warranted in imagining Thiruvaḷḷuvar the thoughtful poet,** the eclectic to which of the Jains was as familiar as that of every Hindu sect, who was not himself hindered by any caste prejudices with familiar

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

intercourse of with foreigners, whose one thought was to gather knowledge from every source, whose friend the sea captain would bring of every stranger arrival coming from Ceylon perhaps in his own thony we may fairly say picture him, pacing along the sea shore with the Christian teachers and imbibing Christian ideas tinged with the peculiarities of the Alexandrian school and day by day working them into his own wonderful Kuṟaḷ".

According to his own admission all these are his imagination and not history(p.iii) Pope is a clever interpolator of his myth as history. Any historian would throw this claim into gutter.

"Whatever may be thought of these characteristic traditions, it is the singular glory of the poet to have drawn this picture of the perfect householder; and it speaks loudly in favour of the Tamil race that these couplets are enshrined in the hearts of the whole people. Dynastic changes, Muhammadan raids, and irruptions of alien races, through a dozen centuries have changed many things in the south;

'Old times are changed, old manners gone,
and strangers fill the Pāṇḍyan throne'

But the Tamil race preserves many of its old virtues, and has the promise of a noble future. Their English friends, in teaching them all that the West has to impart, will find little to unteach in the moral lessons of the Kuṟaḷ rightly understood. Sir A.Grant says: 'Humility, charity and forgiveness of injuries, being Christain qualities are not described by Aristotle'. Now these three are everywhere forcibly inculcated by the Tamil moralist. These are the themes of his finest verses. So far, then, we may call this

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Tamil Poet Christian; and to understand him, to free him from mistaken glosses, to teach his works, to correct their teaching where it is misleading, and to supplement it where it is defective, would seem to be the duty of all who are friends of the race that glories in the possession of this poetical masterpiece. Sir A. Grant Moral Philosophy', says truly; It is obvious that such a code as this precisely what I claim for the Tamil-speaking people, and on the same ground. We shall not do all the good we might do among them till we more unreservedly recognize this.

No doubt many couplets in this remarkable work say more to us than they did to those for whom they were written. Many of these epigrammatic masterpieces have a profound significance, of which their author himself was hardly conscious. Their resemblance to the gnomic poetry of Greece is remarkable as to their subjects their sentiments, and the state of society when they were uttered.

Something must be said regarding the Third Book on 'Love'.

Of this Mr.Drew said that 'it could not be translated into any European Language without exposing the translator to infamy.' But this is only true in regard to certain of the commentaries upon it, which are simply detestable. I am persuaded that it is perfectly pure in its tendency and in the intention of its wise and high-souled composer. Its title is Kāmattupāl the division which treats of Kāma' and this means Lust or Love."

Every temple festival begins with 'beating the drum' called *'Bheri tadana'* in which the drummer is given new clothes, garland with flowers and is first as 'divine announcer' and asked to

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

inaugurate and announce the festival. He plays thus the lead role. Śaiva saints like Appar (a high caste farmer) declares that even the Pulaya who skins the dead cow is God we worship if he is a devotee of Śiva. If Christianity gives a place to Pulayas equal status if only they become Christians. One can reach equality only if he gets converted. Even here there were differences. In the 18th-19th century, when the white men converted locals-blacks into Christianity in the churches to the whites did not treat the black Christians on par with them in churches and kept them separately. This led in course of times rebellion in churches and after lot of conflict they were allowed equality at Pondicherry. It is documented in Ananda Rangan Pillai dairies, as an eye witness account- this was because of racial and superiority they were treated like in their soil. Pope could not have been unaware all this happenings at Pondicherry and when he wrote disparagingly about - Hindus as evils and glorified Christianity he was not honest to his mission. Its such a racial outlook could create outcaste, within a span of one hundred years in Pondichery one can imagine divisions among different classes of people that have lived here for thousands of years. So Pope's description of Hindu society was through his jaundiced eyes than reality.

I shall show in the sequence that Vaḷḷuvar believed fully in *Varnāshrama dharma* castes. Pope has openly displayed his prejudice because of white men's superiority but also paid missionary activity.

The statement of Pope about Vaḷḷuvar as 'He does not write as a priest and it would be impossible from his writings any idea of the temple in which he lit the sacred lamp and presented the

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

offerings of his people. It is strange by which the greatest poët of South India is known, should be one indicating and origin, most degrading and condemned in the eyes of the vast multitude of whom he has been for ten centuries the oracle is totally distorted."

It is an attempt by Pope to divide. Vaḷḷuvar and Hindus, as against the way in which Vaḷḷuvar's work is cited in other literary text through the centuries for the past 2000 years, especially before the colonial rule, would show that the Hindu society did not treat Vaḷḷuvar as mischievously described by Pope.

Pope says Vaḷḷuvar was despised by the Hindu society. Please see the poem 361 of *Puranānuru*, where in a patron king is making gift. He gifts to learned Brāhmaṇa and performing Vedic sacrifice. The Poem list a number of people he gifted, the soldiers who fought for the country with motherly affection and other men and women singing his praise, presented gift those who saluted him and to the *Padini (virali)* dancer and her companion *(pānan)* golden lotus flower. He did not differentiate Brāhmaṇas from *Pānan* and *Padini*. *Pāna* are considered as outcaste. This poem belongs to the same age of Vaḷḷuvar. One should not forget that *Vaḷḷuvar* belonged to this age and the claim of Pope is imaginary and not substantiated by any fact.

Finally the Elela Singa belongs to the 1st Century BCE and if *Vaḷḷuvar* belonged to 800 to 900 CE, as held by Pope, how *Vaḷḷuvar* could have learnt, Christianity from Elala Singa. That is the finest joke of Pope.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

14. Kapilar

G.U.Pope published Translations of over 72 Sangam poems of *Puranānuru*, and also translation of the text *Purapporul Venba malai* in Asiatic Quarterly Review, in Christava *Siddhanta Deepika* and Indian Antiquary Volumes. These were reprinted under the *Tamil Herioc Poems* by Śaiva Siddhanta Book Publication Society in the year 1978, it may be seen from these publications that Pope was fully aware of Sangam poets Kapilar is the greatest Poet who in his own Poem refers to himself as *Antanar-Brāhmin.* He was great friend of Pari, who died fighting the battle, leaving his two daughters orphans Kapilar took these girls under his protection took them to some of the Kings and chieftains requesting them to marry the girls but most of them refused. Finally he took them to Malaiyaman of Thirukoilyur who married them.

There is a historic poem in the *Puranānuru* collection sung by Kapilar himself who introduces them to the Chieftain saying that Pari belonged to the clan of Velur, who migrated to Tamil Nadu from Dvarakam and that Pari was the 49th descendent of that family, which was born from the sacrificial fire of Ayodhya.

Kapilar was a *Brāhmin* friend of Pari, after whose death he has adopted his two daughters of Pari as his own daughters and that he is their father now.

This moving poems was in *Puranānuru* collection but a historical event, which is mentioned thousand years later in Rajaraja's inscription in which Kapilar is mentioned and the whole

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

episode of Pari's daughters are narrated. Adds that after getting the daughters married to Malayamans, Kapilar immolated himself in fire at Thirukoiyulur where the Rock on which he immolated himself is still there under the name of Kapilarkal. Kapilar always mentioned as the foremost *Brāhmin* Poet of the Sangam age, who has sung maximum number of Poems in the Sangam anthology. Kapilar and Paranar are always sung as leading poets of the Sangam age. Anyone who is even casually aware of Sangam anthology knows as a translator of Sangam Puram Poems, could not have been ignorant of Kapilar's lineage.

But we are enumerated that Pope purposely wanted to distort the life of Kapilar and him in his translation of *Tirukkuṟaḷ* as a *Pariah*, Kapilar of the Sangam age was a *Brāhmaṇa* is too well known.

Pope who translated nearly 72 poems of *Puranānuru*, did not give the poem mentioned above, where Kapilar himself says he was an Antanar. The omission of Kapilar's true history and calling him a *Pariah* is a deliberate attempt by Pope to drive a wedge between the two communities and wear them Christianity was the main motif of Pope. Pope's introduction to *Tirukkuṟaḷ* is by his own admission who meant to portray an imaginary incidence and called for Christian, is condemnable, insincereable scholar and should be rejected as fiction and motivated.

"Pope himself has stated that, it would have been possible to illustrate, each chapter with parallels passages from Sanskrit authors. This I have done here and there, especially where it might

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

seem that the author was translating as from manner for example it would sum that I have indicated it is not probable that Thiruvaḷḷuvar translated a sloka from Sanskrit (see his introduction p.iv)".

It is clear evidence Pope has not ruled out a few translation from Sanskrit sources. If one could delete all Pope's writings on forced imaginary Christian contact, his study would remain still contribution to Kuṟaḷ studies.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

15. DAVID SHULMAN ON VAḶḶUVAR

The linguistic evidence is, as usual critical. We do not see in this work the archaic features of the Tamil of Sangam anthologies, and we do find elements, both lexical and morphological, that are first attested in the Pallava-Pandya period, or even later, including the relatively young nominal plural forms in - *kal.* Yet the *Tirukkuṟaḷ* definitely found a place within the classical Tamil canon as the first, most visible item in the *Eighteen Minor Works,* its popularity clearly attested by a heterogeneous collection of fifty-three panegyric verses on it called the *Tiruvalluva-malai,* perhaps from Chola times. Moreover, we should recall that Tamil had an objective mechanics of canonization. The wide-spread popular story about Tiruvaḷḷuvar's birth and literary carrier, *Tiruvaḷḷuvar carittiram,* says that when this low-caste (or even out-caste) poet sought the authorization of the Madurai Sangam for his book, the academicians told him to place the palm-leaf manuscript on the renowned Sangam plank floating in the Golden Lotus Tank of the temple. He did so, and the plank at once contracted itself to the site of the Manuscript, unceremoniously hurling the forty nine great poet-scholars who usually sat there into the water. The *Tirukkuṟaḷ* thus triumphed over all other Tamil books and ever since has been clearly "in".

This same popular account interestingly identifies the poet as the son of a *Brāhmin* father, Bhagavan, and a Dalit mother, Ātiyāl (the two names constitute a gloss on the opening couplet of the text). Abandoned at birth, the baby was rescued and nursed

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

by a weaver (valluvan) from Mayilapur (Mylapore in Chennai) then later adopted by a Velala farmer. The standard iconography makes him an honest weaver- a bona fide left-hand artisan with a pedigree, well suited to a book of universalistic textures and context free values. But he is also seen, not by chance, as a magically potent Siddha yogi and exorcist, befriended by the great Śaiva siddha Tirumular; when he died, birds who pecked at his body were turned to gold. This association with esoteric yoga, sorcery, and alchemy also suits the left-hand environment; but it is tempered by the poet's biological and/or metaphysical links to both *Brāhmin* and Dalit communities as well as to merchants, in the form of his close friend and disciple Elelasimha, and however briefly, to right-hand peasant-farmers. Like his book, Tiruvaḷḷuvar thus effectively belongs to everyone, though, as black burn has shown in a thorough study, his Paraiya-Dalit nature in integral to the thick web of stories woven around him in both premodern and modern times.

"Are we, then, to assume that the putative author of the Tirukkuṟaḷ was a metrical wizard who produced one marvel after another over 1330 verses? I doubt it. Indeed, I am somewhat skeptical about the unitary nature of the book altogether, despite the traditional view reflected in the many medieval commentaries on it(most authoritative among them by Parimelalakar, probably in the late thirteenth or early fourteenth century) I tend to think of it as a collection, thematically organized, of Kuṟaḷ verses that deal, first with ethics and practical wisdom, widely defined - what came to be known as *niti* in later times- and then with the favorite

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Tamil theme of loving and its vicissitudes, it makes sense to expand our discussion a little to see how this topic was treated in the Tirukkuṟaḷ. First, however, we need a moment again, to consider dating and the canon.

As mentioned earlier, this book is part of the larger set of the *Eighteen Minor works*, usually thought to come after the Sangam period proper. That would mean, in my view, that we would want to place Tiruvaḷḷuvar (as a collective person in the middle of the first millennium, or some what later). Because of several statements in the opening chapters of Tirukkuṟaḷ including the benedictions-like first decade, there is a wide-spread scholarly view that the author was a Jain. In this case, too, the left-hand, orientation of the work is preserved, the historic constituency of the Jains (and the Budddhists)was largely urban and mercantile. Whatever original framing of this work, its author appears in the Tamil imagination as an iconoclast and a social rebel. At the same time he is an exemplary householder, highly idealized, perfectly submissive- wife, Vacuki (who bears the name of a great serpent; nothing in the Vaḷḷuvar story is entirely normative). The first two large sections of the Tirukkuṟaḷ - *Aratuppāl* on *dharma* and *Porutpāl* on fortune (including Political science)- have negative things to say about courtseans (a whole chapter 92, is devoted to denouncing such women) one couplet (91.1) also says that only a fool is in love with his wife. On the other hand, love per se, is celebrated.

David Shulman in his latest book *"Tamil."*

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

16. CONCLUSION

1. *Tirukkuṟaḷ* of Thiruvaḷḷuvar can be fully understood only with the knowledge of Sanskrit, as it draws heavily from *Dharma śāstras, Artha śāstras, Kāma śāstra, Nātya śāstra* and also their commentaries.

2. The detailed study reveals it is virtually a Tamil rendering of the *Dharma śāstras* and should be termed *Dharma śāstra* in Tamil.

3. As *dharma śāstras* are derivative texts from Vedas, their ultimate sources are Vedas and so is *Tirukkuṟaḷ* a derivative text from Sanskrit sources.

4. Even the ancient Tamil texts declare *"Aram Karai Nāvin Nānmarai"*

5. The most ancient Tamil grammar, *Tolkappiyam* says in its *Pāyiram* that it was approved by *Ācan* of *Adankodu* who was a great scholar and an expert in *"Aram Karai Nāvin Nānmarai muttriya"* (அறம் கறை நாவின் நான்மறை முற்றிய) an expert in four Vedas and *Dharma śāstras.*

6. The early Sangam poems declare that the Tamil faculty followed the Vedic system of life called *Śrauta Smārata* system also called *Vaidika Dharma marga*; which believed in the Varnāśrama system, the four Purusharthas

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

and their daily routines, the worship of *devas , ṛishis, pitrus* (*Tenpulathar*), guests (*Virunthu/Athithi*) and other living beings (animals, birds and reptiles) called (*tenpullattār*) *Panchayajñas.*

Beginning from teaching *Akṣaras* to the children till the end of man's life they followed the *Dharma śāstras* which had an obligatory force.

Like the *dharma śāstras*, the "*Ilvazhvan*" (*Gṛhasta*) was considered the sheet anchor of the society of all other men.

The State kingship, civil administration, judicial administration, the importance of cultivators and developing economy through production of food and wealth conform to the Vedic tradition. It witnessed an orthodox emphasis for orderly society and at the same time liberal in social life maintaining a balance of human emotions and family life.

It is seen the society as evidenced by *Tirukkuṟaḷ*, was common with all other parts of India as gleaned from literature, inscriptions, archaeology and acts like music, dance, monumental architecture.

All these were possible by the magic band of Vaḷḷuvar's expositions, through powerful expressions, which is possible to extracts a few verses from different sections of Kuṟaḷ, the *Tirukkuṟaḷ* can be comprehended only in its context and deep learning and we do need masters to explain the full details like Parimelaḻagar.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

The subjective interpretations, dating, distortions may continue, but for those who have a realistic understanding of people of India, through the centuries the meanings are self evident. Hatred for anything has no place in Vaḷḷuvar's way of life. Nearly 80% of the real imports of *Tirukkuṟaḷ* are lost to those who oppose Sanskrit learning. It is a pity, once the full import of their meaning, then one can realize greatest contribution to universal understanding could be comprehended.

Thiruvaḷḷuvar say that the state symbolized by the righteous scepter (*Sengol*) was rooted in the Brahmanical texts of Vedas and Dharmas and if the rulers fail to enforce that power, the civilization will collapse.

அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்
நின்றது மன்னவன் கோல். (Ch.55 ver.3)

ஆபயன் குன்றும் அறுதொழிலோர் நூன்மறப்பர்
காவலன் காவான் எனின். (Ch.56.ver. 10)

It is the duty of the rulers to protect Vedic systems and the Dharmic law for an orderly progressive society. So Vaḷḷuvar holds *Antanarnul* is the *Dharma śāstras* of *Brāhmins*.

The caste system was not created by the *Brāhmins*, but they themselves were one among the created, which resulted from natural evolution from different professions in the Vedic period.

The *Brāhmins* were allotted the profession of maintenance of law, especially at the rural areas.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Brāhmins were expected to keep absolute impartiality, integrity and treat all sections with affection and grace. Their main way of life was to study Vedas and the law books and also simplicity and magnanimity in dealing with men and matters. They were not considered Brāhmaṇas if they do not conform to the above obligatory ṣodes. *Aram* was their profession.

அந்தணர் என்போர் அறவோர்மற் றெவ்வுயிர்க்குஞ்
செந்தண்மை பூண்டொழுக லான்.

This is mentioned by Manu in his *Dharma śāstra.*

विद्वद्भिः सेवितः सद्भिः नित्यमद्वेषरागिभिः ।
हृदयेनभ्यनुज्ञातो यो धर्मः तन् निबोधत ।। (II. 1)

Such men are called *"Sishtas"* or *"Śuddha Śila Sadacaras.* Only men of such conduct will be allowed in the village assembly. Manu says that even one such men will do; even if there are one thousand Brāhmins will not be allowed if they do not have such qualification. Clearly birth alone did not give any status in society. It is in time with what is said by Krishna in Gita, *"Cātur vaṛnyam maya sriṣtam guna karma vibhāgataḥ."*

It is evident Vaḷḷuvar had the respect to such Brāhmaṇas, as Manu, Buddha, others had.

The second part of the *Aratuppāl* deals with married life, which is the most important in the society. There were some *Dharmaśāstra* authors who held, this as the only stage in life *(Gṛhasta āśrama)* and rejected the other three stages of studentship

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

(brahmacharya), penance *(tapas)* and ascetics *(sanyāsi)* as irrelevant. But Manu and Vaḷḷuvar and majority of the *Dharmaśāstra* writers hold on to the four fold stages of *āśrama* but agree that the householder's life as the important.

The house holder supports the other three *āśramas.*

The house holder performs the ritual -*tarpana* with water to *devas, rishis* and dead ancestors. The house holder is obliged to offer feeding *(yajñas)* to five classes of beings- *devas, rishis pitrus, athithi (*guests) and all other living beings (*bhuta yajñas).* This is called the five great sacrifices *(pañca mahā yajña) (aimbulatār ombal)* daily. Different kinds of marriages are mentioned. The man marries legally a women mainly for two reasons.

1. Enjoy the pleasures of conjugal union.
2. Beget children for the continuity of lineage.

The third part of the *Aratuppāl* deals with penance and *tapas.* In Kuṟaḷ the two aspects, the *tapas* and *turavu* (ascetics) are clubbed together in under one heading. But the *Dharma śāstras* deal with them under separate headings. The sequence of *brahmacarya, gṛhasta, tāpsya* and *sanyāsa* is same in all the *Dharma śāstras* showing the unmistakable unity of Sanskrit and Tamil tradition. This is followed by *Rājaniti* in both Manu and Kuṟaḷ. Kuṟaḷ treats however the *Rājaniti* under a separate volume called *Porutpāl* while Manu includes *Rajaniti* also in the same grouping as Studentship and Married life.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Kuṛaḷ treats State, Kingship, Civic administration, Judicial administration etc. The *Dharma śāstras* treatment of the subjects are the same ideology of the state symbolised the Sceptre of the ruler, was mainly to enforce the *dharma śāstra.*

அந்தணர் நூற்கும் அறத்திற்கும் ஆதியாய்
நின்றது மன்னவன் கோல்.

The third volume of the Kuṛaḷ on *Kāmattupāl* is slightly different import unlike the *Dharma and Artha* volumes. This chapter doesnot attempt to give obligatory rites but appear as dialogues in the dramatic stage by the hero and heroine and her play mates. This being a volume on *Śṛiṅgāra* and also called *Aham* tradition. This change the mode of expression suits better. Secondly as the conjugal pleasures of the married man and women have already been dealt with *Aratuppāl* - under *Gṛhasta vrata* this chapter seems to deal with extra marital pleasures especially in two forms. 1. A man going after another man's wife. 2. Going after public calls.

First is though treated it is condemned as a crime, the second though not prohibited leads to lowering down the social status on moral and ethical status.

The treatment of *Aham* theme in Tamil tradition is brought under *Nātaka vazhaku*- dramatic style, not real but imaginative. The classic feeling as *Nātaka vazhaku* and *ulagiyal vazhaku* (dramatic style and real life style) is treated in the Tamil grammar, *Tolkappiyam*. Majority of the ancient Sangam poems are in *Aham* style as it is called *Nātaka vazhaku*, it is clear that it is derived

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

from *Nātya Śāstra* which calls it *Nātya dharmi* it goes without saying the *Kāmattupāl* of the *Tirukkuṟaḷ* is based on *Nātya śāstra* tradition.

Dr.U.Ve.Swaminatha Aiyar has written elaborately about the *Nātaka vazhaku* in his work on in *Kurunthogai*, and shows that *Aham* themes dependent on *Nātya* tradition.

Thus it is clear all the three volumes of Kuṟaḷ *Aram, Porul and Kāmam* are rooted in Sanskrit tradition.

We may now conclude that Kuṟaḷ is a *lakṣaṇa grantha* - life style of people and Sangam poems reveal the actual life as lived by the Tamil people. For a student of ancient Tamil society, *Tirukkuṟaḷ* furnishes the grammar of life style and the Sangam Poems furnishes the real life of the people.

There is one point that needs to be understood the language of the different regions may be different, but the culture will remain the same. For example, Tamil nadu had two different languages *Sentamil* and *Koduntamil*. One cannot argue for two different cultures in these places. The Tamil grammar speaks of four kinds of words that were used in Tamil Nadu which could be used in poetry they are called *Iyalcol*, *Thiricol* and *Thisaicol* and *Vadacol*. One cannot postulate four different cultures within Tamil Nadu . Similarly Dravidam is a word used to denote Tamil, Telugu, Malyalam and Kannada but the core values of culture in all these regions are same. Peripheral differences will also be there in one linguistic zone but their culture remains the same. Such peripheral

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

differences are seen in five different regions of five *tinai*, into which Tamil nadu was divided these core cultures one and the same. It becomes therefore evident, that language of the Northern and Tamil region are different but the core lifestyle remain the same. This Vaḷḷuvar's work *Tirukkuṟaḷ*, illustrates clearly the lifestyle of the Tamils and the Northern India are the same. This is what Subramanya Bharathi meant when he sang,' no doubt Mother India speaks 18 different languages, but her thought remains one.

செப்பும் மொழி பதினெட்டு உடையாள் எனில் சிந்தனை ஒன்று உடையாள்.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

BIBLIOGRAPHY

PRIMARY SOURCES

Āpastamba Dharmasutram, Veda Dharmaśāstra Paripalana Sabhai, Kumbakonam, 1951.

Bodhāyana Dharmasutram, Veda Dharmaśāstra Paripalana Sabhai, Kumbakonam, 1952.

Gautamadharmasutram, Chaukambha Vidyabhavan, Varanasi, 2015.

Kāmasutram, Sri.Vātsyāyana muni,with Jayamangala comm., Chaukambha Surabharati Varanasi, 2014.

Kurunthogai, Ed. U.Ve. Swaminatha Aiyar, U.Ve.Sa. Nūl Pathipagam (2016).

ManuSmṛti, Chaukambha Vidya bhavan, Varanasi, 2010.

Puranānuru, Ed. U.Ve. Swaminatha Aiyar, U.Ve.Sa. Nūl Pathipagam (2016).

The Āpastamba Dharmasutram, Chaukambha Sanskrit Sansthan, Varanasi, 1932.

The Dhammapada, Radhakrishnan.S, Oxford University Press, Chennai,1950.

*The Kuṟaḷ of Tiruvaḷḷuva*r, comm.Parimelagar, Eng.Trs., The Rev.J.Lazarus,W.Pushparatha Chettiar K.R.Press,

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Chennai,1885.

The Sacred Kuṛal of Tiruvalluva Nayanar, G.U.Pope, Asian Educational Services, New Delhi, Chennai, First published 1886, Reprint-2015.

Tirukkuṛaḷ Araiyachi Padipu, Ki.Va.Jagannathan, Ramakrishna Mission Vidyalayam, Coimbatore, 1963.

Tirukkuṛaḷ- uraikothu-Arathupal, Thiru.Ko.Vanmikinathan, Eng.Trs., Sri.Kasimutt, Thirupananthal, 2016.

Tirukkuṛaḷ- uraikothu-Porutpāl, Thiru.Ko.Vanmikinathan, Eng.Trs., Sri.Kasimutt, Thirupananthal, 2011.

Tirukkuṛaḷ -Āivurai, Dr.S.R.K, New Century Book House Pvt. Ltd, Chennai,1991.

Tirukkuṛaḷ of Tiruvaḷḷuvar, Eng.Trs., K.M.Balasubramaniam, Manali Lakshmana Mudaliyar Specific Endowments, Chennai, 1962.

Tiruvalluva's Tirukkuṛaḷ (Suniti Kusumamala), Dr.U.Ve. Swaminatha Iyer Nūl Nilayam, Chennai,1983.

Uttankita Sanskrit Vidya aranya Epigraphs, Vol.II., Ed., Krishnan, Uttankita Vidya Aranya Trust, Mysore,1984.

Yajñavalkya Smṛti, with com. Mitakṣara, Nag Publishers, Delhi, 1985.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)
Dr.R.Nagaswamy

Secondary Sources

Dikshitar, Ramachandra, V.R., *Pre-Historic South India*, University of Madras, 1951.

Dikshitar, Ramachandra, V.R., *Studies in Tamil Literature and History*, South India Śaiva Siddhanta works Publishing Society, Tinnevelly, 1930.

Kane.P.V., *History of Dharma śāstra*, Bhandarkar Oriental Research Institute, Pune. 2006.

Nagaswamy Mohan, Tamil Arts Academy, Chennai, 2017.

Nagaswamy R, *Tamil Nadu Land of Vedas*, Tamil Arts Academy, Chennai, 2016

Nagaswamy R, *Mirror of Sanskrit and Tamil*, Tamil Arts Academy, Chennai, 2015.

Shulman, David, *Tamil A Biography*, The Belknap Press of Harvard University Press, London, 2016.

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

Digitization by Hindu-Heritage-Foundation of America. HHFA(USA)

About the Author

Dr.R.Nagaswamy became the First Director of Archaeology, 1966 to 88. He also served as the first Vice Chancellor of the Kanchipuram University and Advisor to the Government of India to the UNESCO project in documenting cultural property. He has written over 50 books that are known for authenticity and appreciated all over the world. His articles have been published in all the major languages of the world by UNESCO. He has been conferred honours like "Kalaimamani" by the Tamilnadu government and also all the leading cultural institutions in the state.

Tirukkuṛaḷ, by Sage Tiruvaḷḷuvar is studied from a new revolutionary angle. Author citing extensively, from Sanskrit Dharma śāstras, Artha śāstra. Nātya śāstra and Kāma śāstra proves, it is as a derivative book of Hindu Vedic tradition. Vaḷḷuvar writes his work on fundamental basis of Hindu thoughts like Four purushārthas- dharma, artha, kāma, and mokṣa. The first three being called Trivarga as one unit and his text divided, as Aram, Poruḷ and Kāmam.

He has based his text on the four Varnā system as Brāhmaṇa, Kṣatriyas, Vaisya and Sudra (Antanan). Arasan, Vanikan and Velālan whose life style and discipline he writes in many kurals. He writes on the four fold Aśramas as Brahmachāri, Gṛhasta, Vānaprastha and Sanyāsin in the first book Arattuppāl. He writes on the tarpanas to Deva. Ṛshi, Pitrus to daily. He also writes the regular daily performance of Panca-mahāyajñas, to Devas, Ṛshis, Pitṛs. Atithi, and Bhūta Yajñas.

GIRI®

TIRUKKURAL

An Abridgement of Sastras

(ENGLISH)

Price ₹ 150 /-

ISBN : 978-81-7950-787-2

9 788179 507872

91001787